

The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 42

MARCH 1929

NUMBER 8

UNITED MISSION STUDY

Friends of Africa

By Jean Kenyon MacKenzie

CHAPTER IV—THE FRIEND AS TEACHER

(With Additional Material)

By Mrs. E. D. McKune, Rushville, Indiana

WHO are to be the teachers of Africa at this time when she is clamoring for the things of Civilization?

We are told that the education of the African begins when he first meets a white man. What if the white man be unscrupulous and exploit him? If the African learns to take his place among the peoples of the earth (and he means to do so) under teachers of that type only, what would the world reap as a result?

However, we need not dwell on that question, for Friends rise up and say that in Africa shall be found Teachers, who, inspired by the Great Teacher, "have liberty enough and time enough and head enough and heart enough to be masters in the Kingdom of Living." Surely no country can give to another any greater gift than "masters in the Kingdom of Living" who will help its needy people to find the abundant life and

to develop according to the laws of their own nature.

What is the aim of education in Africa? What do the Africans want? What do we wish to teach them? Such are the questions that Miss MacKenzie leads us to consider in this study.

I. EDUCATION, THE BRIDGE BETWEEN THE OLD AND NEW

"It is part of the great task of education in Africa to build a bridge between the African's heritage from the Past and the New World in which he is called to live."

Carlyle has said, "Perfect ignorance is quiet and perfect knowledge is quiet, but the transition from the former to the latter is a stormy one." It is important that during this perilous transitional period there should be—for the children at least—such institutions as the church and the school to help bridge the gap and go

hand in hand with their changing world.

When the Christian world seriously began to take up the "whys and wherefores" of African education, no longer satisfied "if the black folk have churches and schools without inquiring what kinds of churches and schools they have and ought to have," an appeal was made to the Phelps-Stokes Fund, created to promote Negro Education in America and Africa. Through this Fund, a Commission, with Dr. Thomas Jesse Jones as chairman, was sent to Africa to survey the educational situation. In the visits to a variety of schools "in towns and rural districts; schools good, bad and indifferent; schools which rejoiced the heart, and schools that made one sad; schools that were tragic through misdirected energies, and a few, fortunately very few, that made one fiercely angry because of their utter falseness" the first great conclusion reached by the Commission was that Education must be adapted to the needs of the African.

Throughout his report, Dr. Jones insists that African education must include these essentials: health and hygiene; understanding, appreciation and control of environment; creation of home life; right use of leisure time; character development and religious life.

The native in his encounter with civilization requests many things. It is hard to refuse him a school. The motives which prompt the tribal chief may be entirely utilitarian—the desire to communicate more readily with the trader and the government. Real Man Esono of the Yelinda

wanted the things of material progress, and we believe, something more—the White Man's God. Perhaps it is a rare chief, who, like the Christian Kanjundu, sees the ideal of an educated community. In the order which this Bantu Chief sent forth; "Everybody to school, from the youngest to the oldest, those who do not wish to learn, may not remain" we see perhaps the first attempt on the part of any native chief to adopt compulsory education.

"Contact with an abler and a far stronger race has taught the African his own inferiority, and he is painfully conscious of the contrast. God, he says, had two sons, the one white and the other black. The one, His favorite, remained with his Father, and on him every blessing was showered; the other wandered from home and to this day remains an outcast. It is the pathetic confession of the African's inability to hold his own in competition with the white races." But let us take care that we do not develop within him an inferiority complex, by discarding those things in his Past that are worth preserving; take care that we do not attempt to impose methods and ideas of a country like America on a people in totally different conditions.

Of the population of 130,000,000, perhaps 5,000,000 are children of school age. Allowing one teacher for fifty pupils, 500,000 teachers would be required. Protestants and Roman Catholics through their Mission Schools care for approximately a million pupils apiece. 2,000,000 pupils then make up nine-tenths of the number in schools.

Figures may tell little, but do they not impress us with the fact that there are still many, many children for whom Friends—be they of the Mission or Government—may cooperate to provide the background that will help them to cope successfully with the startling things of the New Day?

People." It may be a primitive, grass-thatched native hut, with the meager equipment of a few slates and a primer. The lad who teaches may be equipped with little knowledge himself. Among those of a strange tribe perhaps, he is a real foreign missionary for he feels as far from home as do the missionaries from



A SCHOOL IN AFRICA

"We are reading the Christmas story" American Baptist Mission.

This tribute comes to the Missionary:

"There's a legion that never was listed,
That carries no colors nor crest,
But split in a thousand detachments
Is breaking the road for the rest."

It is not suggested that Christian nations should provide a college education for every African boy and girl. However, it should be available for those who expect to be leaders in their own land, for only through the understanding native leaders can the Bridge have enduring foundations.

For the multitudes there is needed the little Christian Bush School, referred to as the "University of the

America. He will teach even more outside the school than in it, for his conduct and manner of living will be carefully watched and imitated. The day begins with singing, prayer and Scripture. The lessons that follow—arithmetic, reading, writing, etc. are important, but, says Donald Fraser, "Governments and other interested bodies could give these. For all that she is learning today will not assure a safe and progressive civilization unless the main product of education be character, and character is built on moral and spiritual foundations."

This Bush teacher—how can he teach character unless he has character himself, or religion unless he knows Christ? We understand why the Bulu Missionary hesitated sending one of the boys to the Yelinda. There must be a certainty that this teacher can awaken the desire for a fuller life and point the way to better things.

For these native lads who teach in the 19,000 remote bush schools which dot the continent, and for the young people of promise who come from these bush schools and clamor for more learning there must be "the normal schools and teachers, training centers and supervising teachers to visit and counsel with the overburdened youths who are carrying Africa on their backs." Likewise, for those who will become the doctors, lawyers, ministers and professional leaders.

A typical case of Civilization, even Education itself, without Christian character-training is cited in *Liberia Old and New*. A young native, educated on the coast, had returned to visit his people and to show his superior education. He was driven from them with the warning that if he stayed he might be poisoned by people "who didn't like his civilized ways." The type of education he received was not bridging the gap between the Old and New—rather it made the gap wider.

In Africa, as well as in America, there is the conflict between the enthusiasts for a highly developed literary and cultural education and those who place the emphasis upon practical and specialized technical training.

It is important that schools teach Agriculture and "imbue the pupils with a sense of the vital importance of everything that pertains to the soil and the farm; that they teach better methods of tilling, how to overcome insect pests, how to grow new plants, how to care for and improve stock, etc. until the Africans are put in a position of economic independence."

There must be institutions such as those at Livingstonia and Achimota where training is included for carpenters, printers, masons, engineers, home builders, merchants, etc., else the future industrial and commercial world would lack leaders.

With reference to a literary education, Donald Fraser says, "In this very practical age men are apt to decry the value of such training but it must be at the foundation of all culture and all civilization." From Africa's Past we learn that the preservation of Christianity requires something more than oral tradition.

M. Louis Franck says: "To exclude the native language from the schools of the people in order to impose exclusively a European language is a mistake and an injustice. The Jesuit missionaries made a mistake by giving instruction only in the European language." Not entering into the vital life of the tribe it was forgotten. In every section of Africa to which Christianity was carried at an early date and where the Scriptures were not translated into the language of the common people, it was lost or sadly debased.

Hence we see the value of the use of the vernacular, especially in the early teaching. The making of a

written language is no small task. At present 243 African languages are reduced to writing. Shall the Babel of world-tongues be increased by adding at least twice as many more? It has been suggested that related dialects may be combined into one language.

Popular education is hampered for lack of newspapers, magazines and books. For many tribes which have been taught to read there is no literature in the vernacular except the Bible. They are crying, "Thy words I did eat them. Give us more to read." Effective evangelism demands Christian literature.

We are told that the people should be taught how to play. Dr. Aggrey, in his witty wisdom says that he wishes all missionaries had learned Algebra for then they would have known how to eliminate by substitution. The abolition of amusements and musical dances with nothing to put in their place makes the non-convert natives taunt the Christians with being a long-faced community. This lack of gaiety has led to other extremes of evils such as gambling and immorality. Missionaries testify to the value of teaching the natives the right use of their leisure time.

C. T. Loram suggests another type of substitution. He refers to the native "initiation" or "bush" schools which the boys and girls—in separate groups—enter at adolescence, common especially in West Africa. We can only imagine the mysteries, secrets and degrading influences that are brought to bear upon the initiates. "Most mission stations maintain boarding schools. The question

naturally follows, why does not the white missionary make use of the initiation school and Christianize it? There may be cases where the ceremony is so debased that this cannot be done with safety, but there are cases on record where the Missionary has been able to Christianize the initiation schools."

EDUCATION FOR WOMEN

"The woman of primitive Africa watches the world from the door of her hut, and from the side of the lintel." She, too, is wistful in her desire for learning. For the future welfare of Africa it is essential that the education of men and women, boys and girls be parallel and simultaneous.

Everywhere the mother is the child's first teacher; hence even more important than the mission school is the Christian home. Can we say:

"O dwarfed and wronged and stained with sin.

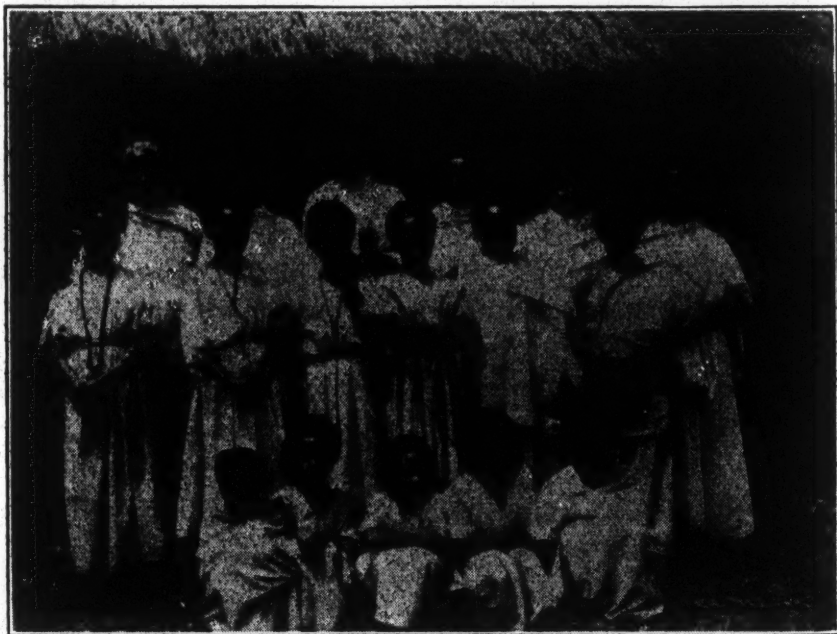
Behold! thou art a woman still!
And by that sacred name and dear,
I bid thy better self appear."

In the magazine *The South African Outlook* we read "the vital requisites for the uplift of Bantu women and girls are a deep sense of the power that comes from a Christian home, from Christian education and from a sanctified body."

Miss Mackenzie tells us why the Africans consent to bring their timid girls to the "white mother." The old men say: "she must not be spoiled for her sphere—the field. She must not be made proud or saucy." The mother in bringing her daughter usually requests: "I want my daughter to be a person of the tribe of God. I want her to read. I don't want my daughter to be as I have been—ignorant as

a hen." The young man of the New Day, when he brings the one for whom he has paid the bride price, asks that she be so trained that she will be a faithful companion and helpmate in all phases of their monogamous home. The missionary ponders all of these requests in her heart, then works and prays.

quaint them with the causes of simple diseases prevalent in the towns, and the care of babies and young children, among whom the death rate is appalling; to give them simple, sane, dietary rules and better ways of home-making, gardening, and sewing; to give them a working acquaintance with the Gospel, some Old Testa-



AFRICAN GIRLS IN TRAINING
Girls' Boarding School, Sayo.

The stories of Birete and Lusati (pp. 163-167 in text) are examples of the type of training the girls receive and its influence upon their lives.

In the two previous studies mention has been made of the attempts at co-education, and of the teaching in the "Honeymoon villages." We have learned of the type of training given in the Mothercraft classes as described by Dr. Fraser.

The ideals for the school at Kim-pese sum up the aims of education for women thus: "to make better wives and mothers, more companionable and helpful in their husband's work as teachers and evangelists; to ac-

ment stories, and also other stories suited to the understanding of children; to give them simple practical instruction in their duties and privileges as Christian members of the community and church; to instruct them in primary school teaching; and to train some of the more promising as neighborhood nurses."

Above all, we want the African girl and woman to remain African and "combine" as Mrs. A. W. Wilkie puts it, "all the ease and self-confidence of culture with the simplicity of Africans, as their pretty tidy homes, dressed in graceful native costumes,

with bright intelligent faces, display such wealth of hospitality as only an African can—that is the type of the real glory of African womanhood.”

Finally, let us not scorn the progress of Africa in bridging the gap between the old suspicions and the fuller life found in Christ. Let us pray the Lord of the harvest that He will send forth laborers into His harvest. But, these prayers may exact from us a price in these days when denominations are experiencing retrenchment in their work. Are we willing to pay the price?

This story is told of the building of a bridge that spans one of the great rivers of our country. When all specifications had been complied with, the bridge failed to meet in the middle by several inches. After carefully checking all measurements a telegram was hurried to the designing engineer in the distant city. While he was busy rechecking his calculations, the sun rose high in the heavens and touched the bridge with

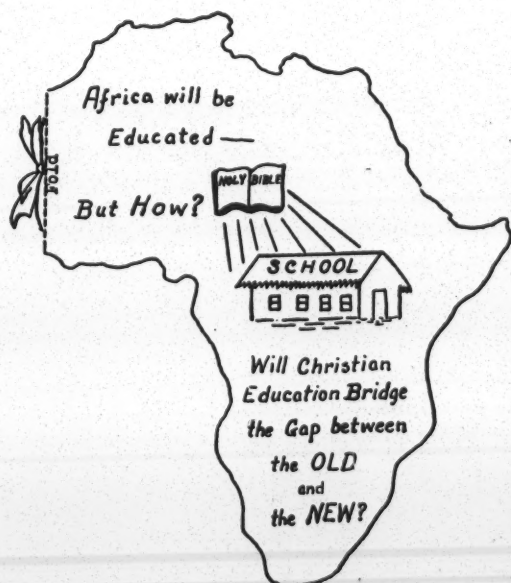
warming power. This second telegram went forth: “Bridge has expanded and meets in middle.” Quickly the word came back over the wires “Clamp it.”

We may speak with the tongues of men and of angels—of Africa and to Africa—but unless the warmth of God’s love is in our soul to clamp the words we speak, they are sounding brass. We might even give our bodies to be burned with African fevers and yet not let the sunshine of love clamp together the bridge that unites the Old and the New.

May we close with the words of Dan Crawford—that missionary who spent twenty-two years without a break in the long grass of Central Africa: “O for ten thousand Christians to advance in the Lord’s name and shout tonight above all the wintry winds of Africa: “I am the Way!” He believed that:

“The sun can mirror his glorious face
In the dewdrop on the sod;
And the humblest negro heart reflect
The life and love of God.”

PROGRAM SUGGESTIONS FOR CHAPTER IV



I. INVITATIONS OR POSTER

See accompanying drawing.

II. THE DEMANDS OF THE YELINDA

The material for this demonstration is found in our text, pp. 127-130. A class of Junior boys in the Sabbath School or from the Junior Society might constitute the “Bulu School.” A “missionary” presides. Other children might represent the Yelinda.

Or, women may take all parts in the demonstration.

III. BRIDGE-BUILDER PROGRAM

Sometimes it is helpful to center a program around the theme of a helpful poem. The following poem offers possibilities—suggestions—at least—

for further stressing that "Christian Education is the Bridge between the Old and New in Africa."

"An old man going a lone highway
Came at the evening, cold and gray,
To a chasm vast, and deep and wide,
Which he must cross without chart or
guide.

The old man crossed in the twilight dim,
The sullen stream held no fear for him,
But he paused when safe on the other side
And builded a bridge to span the tide.

"Old Man," said a fellow-pilgrim near
You are wasting your time in building
here,

Your journey ends at the close of day
And you never again will pass this way.
You've crossed the chasm deep and wide,
Why build this bridge at even-tide?"

"The traveler raised his old, gray head.
'Good friend, in the path I've come,' he
said,

'There followeth after me today
A youth whose feet must pass this way.
This chasm which has been as naught to
me
To that fair-haired youth may a pitfall
be.' "

Of course not all the thoughts suggested to our minds by this poem can have any likeness to our relations toward Africa. However, may we not compare Europe, England, America, etc., with their Christian civilizations and missionaries, to the Old Man? These countries have gone through the trying days of coming for the first time into contact with new systems and new methods. They have, in a measure at least, become adjusted to the things of civilization, or through years of training, have developed the capability of quick adjustment to change. With the physical eye we may never see the young man—typical of Africa—as the "chasm vast and deep and wide" of the Unknown and Untried yawns before him. He must cross somehow! Our Christian Civilization fortifies

us in times of temptation. Can Christian Civilization and Education build the bridge that will help him to avoid the pitfalls, the mistakes and sorrows? There are those who say, "Old Man, you are wasting your time in building here. You have crossed the chasm. You will never again pass through the A. B. C. days of Civilization." Will we heed that scornful cry or will we think of the "youth whose feet must pass this way"?

In centering the entire program around such a thought the following to be used as topics or discussion questions may be helpful:

1. What constitutes a good bridge? (Comparisons might be drawn by using a picture of a large well constructed bridge.)

2. What are some of the gaps which yawn between the Old and the New?

3. Consider 3 African children from birth to twelve years. One dwells in a village where there is no contact with the "white man's civilization," another where there are the things of civilization but no Christian teacher and the third dwells in a Christian home and is sent to a Mission School. What possibilities does Life offer each?

4. What differences will we see in the same three during adult life?

5. Suppose that we *do* help to build the Bridge. Are we responsible to help repair it if it totters or breaks or sags?

6. What share of the Bridge-building belongs to Missions?

7. How is our denomination helping to build Bridges in Africa?

8. Name some good Bridge Builders. (Point out schools on Map. Name Missionaries.)

9. Name some Africans who have safely crossed the Bridge. (Birete, Lusati are mentioned in our text.)

10. How can we who stay at home build Bridges in Africa?

"Side Lights" from Our Own Mission Fields

THE FRIEND AS TEACHER IN THE SUDAN

By Mrs. D. S. Oylor, Sterling, Kansas.

EDUCATION and Africa have not usually been associated in the minds of western people, rather Africa has been looked upon as the Dark Continent. However that has not always been true. In the infancy of the human race Africa had made advancement. Egypt gave the world an early trend toward education. The hieroglyphics of ancient Egypt may seem cumbersome and out of date when compared with the progress of today, but for the early day when the dawn of civilization was just appearing, and when the earliest impulses toward education were being given, this work of Egypt gave some promise of what lay in store for men.

In the beginning of the Christian era many were the North Africans, who added mental vigor and ripe scholarship to the cause of Christ.

The mission studies of the present year have more to do with that part of Africa which lies to the south of the advanced countries which were washed by the Mediterranean waters. Even in the early days the great South was not always silent for the people came down from their land, and were able to establish an Ethiopian dynasty in the land of Egypt.

Biblical records tell us that the African mind was not dormant, but that it was open and ready to learn of the wisdom of the day. Even Ethiopia sent her queen that she might know of the wisdom of Solomon. It is safe to assume that Solomon found this Queen from Africa no less keen mentally than the others

who came to his court to listen to his words of wisdom. Africa has reached out for knowledge, and Africa is still seeking after information.

Africa has not made the mental progress that has been made by other peoples. The position of the continent was such that the great trade routes did not touch her borders. Occasionally some hardy mariner or adventurer touched Africa, but his tales were calculated to increase the mystery that surrounded the closed land rather than to give to the Occidental a clearer conception of Africa. Left to herself Africa made little progress in what the world calls education.

When Dr. Johnson in his *Rasselas* pictures Abyssinia as a land of stagnation, and as a place where no motive power or mental stimulus was supplied to cause the people to seek something better than before, he was giving the concept that had been formed in the European mind of Africa.

If any have the impression that the African mind is dormant and stagnant such impression is very far from the truth. "Mental activity can be indicated in other ways than through book lore." Through all these years and centuries the minds have been keen. The problems they have been called upon to solve have not been academic. "Put the unlettered African, and the finished product of some great western university together on some unfamiliar bit of

tropical land, and leave them to subsist on their own wits and the result would be that the African would show himself the better educated in things that went to save life." Should fire be needed, the African could find a few little sticks, and by friction he could produce it. His European or American associate might be able to tell him many things about the laws of friction that would mean nothing to the African, but he it would be, who would have to save their lives by putting to the test the powers of friction. Or perhaps they might need ropes or baskets. The African would find some tree or grass that would yield him the very materials needed for his project. If they should be far from the river in the dry season, and thirst was becoming unbearable, then it would be the African, who would find some root which when eaten would allay the thirst; or perhaps he would find some depression where by digging they might find some mud or clay that retained water. When the food supply would be exhausted the African would then match his wits against the instincts of the denizens of the wilds, and he would be almost certain to snare some animal that would provide food.

THE MORE WE KNOW OF THE AFRICAN, THE LESS WE ARE INCLINED TO CALL HIM IGNORANT, RATHER WE SHOULD THINK OF HIM AS HAVING DEVELOPED HIS CULTURE ALONG OTHER LINES THAN OUR OWN. In writing to the *Daily Mail*, the Governor General of the Sudan made a statement to the effect that the Westerner, who came to Africa with the feeling that he had all to teach

and nothing to learn would be disillusioned.

The courtesy of the African should not be lost sight of for we so often place lack of courtesy along with ignorance of book knowledge. Many a chief or man of affairs in his village will greet the traveller as courteously, and with as much true kindness, as the most polished man of western lands.

The African also has a genius for friendship, and is loyal to his friends, when many who despise the African would be false to their friends and betray them. When it comes to calling the African ignorant we must confess that we have much to learn from him.

The most ardent admirer of the African must admit that as far as book learning is concerned he does not have it, but he has the ability to acquire that learning when the opportunity is given. The missionary friends of Africa are anxious to see this vast continent have the education and the advantages of progress that have come to other lands. And yet these friends of Africa tremble when they think of the possible results from such education. Education will either lower the African morally or it will lift him far above his old life. It will give him a vision of the grandeur of the world, and an impetus to tread the upward way, or else it will give him a view of the filth and evil of this world, and the desire to participate in it.

In the preface to the Report of the Phelps-Stokes Commission, on Education in East Africa we read and approve of the following sentiment:

"THOSE WHO ARE RESPONSIBLE FOR THIS REPORT, AS ITS READERS WILL NOTICE, BELIEVE PROFOUNDLY IN THE POWER OF EDUCATION TO MOULD THE MINDS, CHARACTERS AND HABITS OF YOUTH, BUT THEY ARE CONVINCED THAT IT MUST BE A VITAL EDUCATION FITTED TO THE NEEDS OF THOSE WHO SEEK IT, SO AS TO MAKE THEM USEFUL MEMBERS IN THEIR OWN COMMUNITY LIFE."

The great task of the teacher friend of Africa will be to guide the minds of the pupils on the upward way. Presenting to them that which is purest and best in our own civilization will not be sufficient because

what is learned must also be practical. The two great problems will run all through the work of education, on the one hand that which is presented must be true and elevating and on the other hand the education given must be practical; that is it must be of use to the men of Africa.

The remark is often made that a person is too brilliant to waste his talents in Africa. Such thoughts are false. No where in the world is keen, clear-sighted leadership more needed than in Africa. As the teacher friends work out the problems of education with the African friends in sympathy and Christian fellowship, education will open great avenues for advancement in that land that has been called The Dark Continent.

ALONG THE ROAD OF OPPORTUNITY

By Rev. J. H. Heasty, Doleib Hill, Sudan.

THAT old saying, "Neglected opportunities never return," is in most cases a true one. At least as far as education in the Southern Sudan is concerned, our opportunities have been neglected ones, never to return.

One need only glance at results to see how true this is. After nearly thirty years of missionary effort almost nothing has been done to educate the girls of the Southern Sudan. Boys have fared a little better yet there is not one known to us, who has distinguished himself because of his schooling. True there are some fifteen or twenty schools at the various mission stations, but these have been woefully inefficient. They have been schools without text books, very often

without competent teachers and have had no standard or goal. They have been schools headed somewhere but have gotten nowhere. Surely somewhere we have neglected opportunities. And that too in the light of the fact that schools have proved the greatest evangelistic agency in Africa.

The other day one of our older Christians came to me and said, "None of us are good Christians. It has been too hard for us to break away from our old customs and beliefs. So far I have not done as some of these others have done; but I expect if the same temptations came to me I would do as they have done. But hold on to these young boys you have

in the school. Perhaps they with their daily lessons will learn to walk well the Jesus way."

Native friends often give advice but seldom have they given advice sounder than this. In the light of it we almost feel rebuked because so little has been done in an educational way. Yet under the circumstances perhaps it could not have been otherwise.

BARRIERS

We must remember that almost insurmountable barriers stood in the way. The people of the Southern Sudan are widely scattered over vast areas. Modes of travel and communication are slow and tedious. Languages and dialects are so numerous that almost every station was situated in a different language area. To begin with these languages were unwritten and had to be reduced to writing before much could be done in the way of schools. A severe climate and overwork because of lack of workers in many cases sent the missionary home just at a time when he was best fitted to do language work. Because of the many different languages one station or one mission has been able to help the others very little. This has made progress extremely slow.

While we never do so well but what we might have done better, and though we may regret ever so much lost opportunities yet we must ever leave the past as it has been. It is beyond us to change that, but it is within our power to make or mar the future. What of education for the Southern Sudan in the future?

AN EDUCATIONAL CONFERENCE

Last April the Sudan government held a language conference at Rejaf, Sudan. The delegates were made up of government officials and missionaries from the various language areas where work is being done. Uganda and the Belgian Congo were invited to send delegates which they did.

This conference was called a language conference but its primary objective was education. By the very nature of circumstances however, language was a very important factor in the conference. To aid in this part of the conference's duties the services of Dr. Westerman, the best known authority on African languages was secured.

The first act of the conference was to adopt a system of phonetics that could be used by all the missions and the government alike. This was no easy task we can assure you. It meant the scrapping of systems that missionaries had learned to use, imperfect though they were. It meant the scrapping of all printed material over which had been spent precious hours, and months and years of hard work. It meant that additional hours and months of hard labor would be needed to change this into the new system. Beside the cost of reprinting was no little item. All realized however, the wisdom and necessity of a unified system of phonetics and each mission made sacrifices to secure it. The government in turn offered to pay the cost of reprinting.

Another act of the conference was to adopt a unified system of text books. Books were adopted which had been successfully used in other

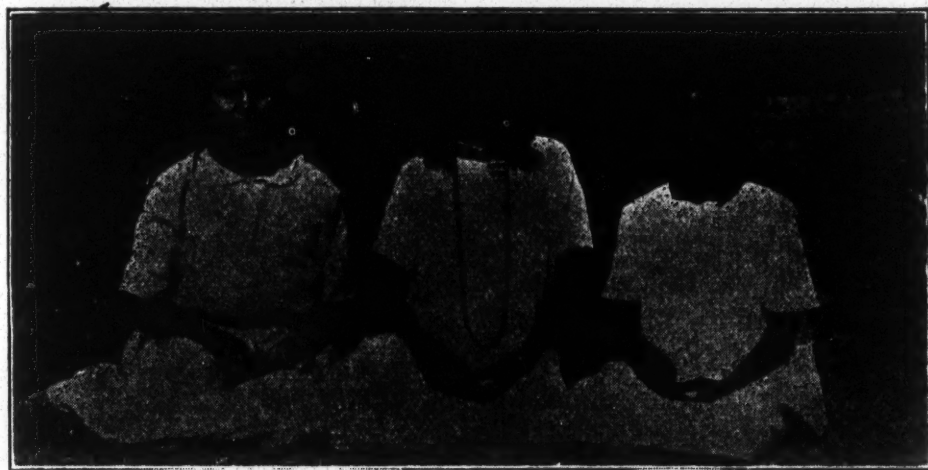
parts of Africa. It was decided that the missionary should translate these into his respective language and the government would print them. Up to the present time no such books had been available for our schools.

Now what of the future education of the South Sudan? Surely a field of unprecedented opportunity has opened up before us. Many of the old barriers that made former efforts so inefficient have been broken down. Now the most important languages have been reduced to writing. A

TEACHERS

MOHAMMEDAN OR CHRISTIAN

The government is unable to start schools without importing Mohammedan teachers so has turned all the educational work in the South Sudan over to the missions and with no restrictions on religious instruction. They have on the other hand expressed a willingness to cooperate with us in every way possible to eliminate Mohammedan influence in the South Sudan. Financial aid has also been promised.



THREE TYPES OF GIRLS FROM GIRLS' BOARDING SCHOOL, KHARTUM, WHO HAVE CONFESSED CHRIST

The first is Egyptian, the second Abyssinian and the third is Sudanese.

unified system of phonetics is now in use. No longer will it be necessary for one missionary to duplicate the work of another. The work of one mission or one mission station will be available and useful to another within the same language area. Within perhaps a year we shall have a unified system of text books as well as a set schedule and a regular course of study to follow. Thus it will mean that our schools will be standardized and will become efficient educational centers.

If we are able to make the most of this opportunity think what it will mean to the cause of Christ in the Sudan. It will mean perhaps that the majority of our future Christians will have primary education and be able to read God's word for themselves. It will mean that our evangelists and future church leaders will be educated men. This will be one of the greatest aids in establishing a native church. It will mean that all teachers and future leaders in the South will be Christians or at least have received

their training in a Christian atmosphere. What a vast influence such an army of Christian leaders would exert on the Sudan only the future could tell.

A new day is drawing in the Sudan. We are travelling on the road of opportunity. But we are, as it were, placed on trial. We are offered the chance to train Christians for leadership. If we can do it, all well and good, but if we fail then the government will take it upon itself to train the leaders. But the teachers used will of necessity be Mohammedan

teachers, and that must mean the spread of Mohommedanism in the South Sudan.

To accomplish our task we must have an adequate missionary force, for our schools. One man left alone at a station with many other duties thrust upon him cannot without competent native teachers, which we do not have, conduct such a school. What shall we do with our opportunity? Surely we can not, we dare not for Christ's sake and the Sudan's sake, this time, neglect it.

LOVE WINS

By D. C. Henry, Sayo, Abyssinia

"MASTER, I have no father, no home, no friends. I am poor and need even food. I want to go to school and to learn the talk of God." Could anything be more pitiful than the story that we get from the most of the Galla children who come to our doors and beg to be taken into the Boarding School? The missionary-friend must begin the friendship with a tactful questioning. Having heard of the school through a friend or a passer-by a little fellow may have run off from his master, a child who has been punished by parents may take the easy road to the missionary's heart, and attempt to escape like punishment again, or a truly needy or ambitious one may really be speaking the truth. Such we must find out before we may receive the one with the pitiful plea on the lips. It is our wish to help those who are anxious for an education or who have heard something of the Jesus talk, but sometimes we have had the experience of

admitting a child just to find that all that child wished was a place to fill his stomach between jobs for some other persons. And that must be guarded against.

Abyssinia is open for Education. There is a great deal of talk about the opening of government schools. But there are not sufficient teachers for the positions. And Friends as Teachers, there may be said to be almost none other than the missionaries themselves. Every Missionary is a friend and every missionary is a teacher. It may be in the school, hospital or the home. The ignorance is so dense that even the tiny missionary child is a teacher and friend. One must begin at the very beginning with the people of Galla-land. Cheated for many years by the traders, serving the conquering race of the Amhara, and yet proud, they must be convinced by time of watching the very act of the missionary, that he



BELAINISH—An Abyssinian Girl Who Needs a Teacher Friend.

wishes and deeply desires to be their friend as well as the teacher. Would that all might go with us for a few moments into some of the homes where the head of the house and the wife beside him has learned that there is a friend who is anxious to teach and help.

Taso died last month. His story is finished. A boy trained to help in the hospital, who proved that he could be loyal to any order that the nurse or doctor gave. One who tried to be true to what he knew of the teachings of Christ. Yet is the story of the home finished? No, for he has left the wife. A woman picked up on the streets of the village, with a tiny baby; so sick with the influenza that

the nurse worked for weeks over her before she was strong enough to work. No place to go. And so work was given to her, picking seeds out of the cotton, just enough to keep the two. Then Taso married her and the missionaries were all friends in showing them how the new family life might be better and better. Both went to school until through sickness and added family duties it became impossible. Now she is alone with four children. The teacher-friend will take over the children as soon as they are old enough for school and all will help in giving the wife any needed work to support her until perhaps she may be a teacher-friend for other girls and women.



MULUNISH—A Future Home Maker in Abyssinia.

Years ago a small boy had an opportunity to learn how to read. Then he heard that away across a desert there was a place he might learn more. He started away from his home. Did you know that a boy was free from the bonds of his father at the age of seven years if he wished to be? He may even sign a paper and it will be legal in the court of the land. So this small boy started for—where? He scarcely knew but it was to get an education. He started across the desert with a trader. He knew nothing of taking water with him to quench the thirst on the waterless plain. He came to the time when he could stand it no longer. He asked the trader for a bit of his supply. The trader said for him to go and buy water and bottles. There was no place then to buy and no water. So the boy again implored for just a little. Finally the trader saw the books that the boy had been carrying so carefully, and said that he might spare one bottle of water if the boy would hand over the books. What could he do? He must drink and so he sold the precious things. With that aid he arrived at the school and was received and taught many things.

He finished the course there given. Hearing of the need of teachers in Western Abyssinia he set out for that country and came to Sayo. He asked

for a place. It was given and Itbaric became a teacher; but a Pupil-teacher, for he was given another opportunity to study and to go on with the great wish of his life. Now he is the head teacher. And but for the friends who have made this last possible, Itbaric would admit that he would have had to stop years ago. His home is neat and clean, his wife cooks the food and tries her best to keep the home ready for her husband.

Many of the younger men have for longer or shorter time kept their wives in school that they might learn to read and write, and that they might learn to read the Bible with them. This makes for a much happier home than an ignorant wife may ever make. The school boys are looking for educated girls for wives and the school girls are pleased to be sought by the boys who have been taught by the missionary-friend.

Friends! Yes, always. Advisors in the new marriage relations, in the buying the equipment for the new home, in the teaching as to what may make the home better and may do away with Abyssinia's "Trial Marriages." Réjoicing when the babies arrive and weeping when some of them are laid away. Trying to teach always the love of God and trying to remember that Love wins.

THE KEY TO ABYSSINIA

By Miss Isabel Blair, Sayo, Abyssinia

IN many ways the teacher is the key to open the door to the new world that lies beyond the purple rim of Abyssinia. If Abyssinia is ever to catch up with the rest of the world, she must have many teachers. Like

the rest of Africa she is awakening and asking for teachers. She is not fully awake and many of her people do not yet want teachers, but these are growing fewer every year. Truly as Miss Mackenzie states, the village

schools strike at the root of the problem. But it takes time, men and some money to establish them. We have recently had a number of calls for teachers and the present pressing problem is whom to send. Who will go and rightly hold up Christ before his pupils? Who will live the Christian life, a stranger in a strange village? Who will be able to hold the respect of the village people? Who will be tactful in dealing with the native priests and officials? Gidami is calling for teachers. It is a large town of some fifteen hundred people, a four day's journey away. How can we have a school there with the proper supervision? The people of a certain village asked for a school. A teacher was sent. There was a good attendance until tuition day came and then gradually the school dwindled away. Will others do the same? Were the people uninterested or stingy or was the teacher at fault, or was there lack of proper supervision? The teacher of another village school was taken to court today by the priests and the outcome is not yet known. Of four attempts, there remains one good village school with some twenty pupils.

In the station schools where these village teachers are trained, the teacher is daily confronted with the enormity of his task. There is the constant fight against ignorance, superstition, tradition, filth of body and mind, and one of the biggest fights is to get the few *tamones* a month for tuition. Surely even in this, which is abhorred by every missionary, there is much to be taught these Abyssinians for character

building and national good. They claim to be descendants from the Jews and verily they know how to hold on to the dollars.

These same problems arise in facing the education of the girls and women. They are needed at home for all the hard work, as well as cooking and raising the children. One woman took her daughter out of school because she received no wages. She did not consider her food, clothes and teaching as worth anything at all. If, in spite of these problems, a girl comes to school, she can seldom stay after her twelfth or thirteenth year, as both parents want to get her married. They are usually poor and always eager to receive the wedding price, regardless of the life ahead for their girl. So in the three or four years the girl is in school, the teacher must educate her for her place in the home and in the community. In the home, as represented by the native school dormitory, one of the teacher's first thoughts is for cleanliness; but *how* can these Abyssinian girls be taught to be clean when they scarcely know the meaning of the word. With a dirt floor, grass roof, open wood fire, dung walls, white dresses—with wood to gather from the fields, the garden to weed, the grain to grind on a stone on the floor—just how can a girl keep clean? Then there is cleanliness of thought and tongue. Cursing rolls easily off of the tongue. Lies come almost as easily. But by patience and prayer, we can win if not for the best, at least for the better.

One teacher-friend in Abyssinia is Gidada our blind friend at Sayo. He

has learned to read and write in Abyssinian Braille and now has three blind pupils who are rapidly advancing. The Mission hopes that these three can go back to their villages to be teacher-friends to others and so help advance the education of Abyssinia.

The missionary who is a true friend of Abyssinia will have many opportunities of teaching outside of books and the school room. When he becomes a friend who is trusted, then come problems from the homes. "Should my daughter marry so and so?" "Has he a good character and will he make her a good husband?" Or a friend comes whose wife has left him. What shall he do? Shall he go after her? She has taken a lot of his things as well as her own. Shall he take her to court and get some money? He loved her. She was strong and knew how to do all kinds of work. Now he has no one to cook

his food. What *shall* he do? Or maybe it is the problem of a wicked woman making trouble. Or again it may be that a man has deserted his wife and little children. How can she make an honest living for herself and little ones? At another time it may be a young man with a call to some new work. What is the friend's advice? Is he ready for this new work? How can he best serve Abyssinia and his Master? Another hard problem is faced when two pupils are married and cannot live together without fighting. The teacher loves both and wishes to see these two friends establish a happy Christian home, but all advice, arguments, scoldings are of no avail. Then what? Is all the teaching lost?

Oh, the teacher-friend-advisor has a great work in helping to educate Abyssinia and lift her up to meet the new world that is coming over her purple rim.

"Is this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground,
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stearn duties wait our nation, never wont
To play the laggard, when God's will was found?

"No! Rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's,
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime."

—Selected

HOME MISSION STUDY

Text: What Next In Home Missions

By William P. Shriver

CHAPTER IV: "THE DOMINANCE OF THE CITY"

By Mrs. Haidee Ewing Rankin

WE are asked to stand on the corner of Main Street in any American city and to let its kaleidoscopic life play upon us. Then our author presents such a picture that, once experienced, it is never forgotten and, twice, or oftener experienced simply grows in its magnitude. Another picture of the American city was presented several years ago by Rev. Paul Yourd, son of our beloved Mrs. Yourd. Mr. Yourd depicts very graphically the "Soul of the City." "Night and quiet reigned everywhere. . . . The great monster was asleep. The only sign of life was the curl of smoke that, like the frosted breath of man, vaporized above it. Suddenly there was a stir. The black breath became denser; and as the ruby dawn appeared, with a mighty yawn the city awoke. All day long its voice thundered. Its busy feet rushed with Niagara speed through the maelstrom of canyon-walled streets.

"It loved, it hated, it laughed, it cried;

It fought, it played

It paraded, it prayed;

It thought, it reasoned, it bartered, it sighed.

It lived its day; a Dr. Jekyll and Mr. Hyde.

Night came, and the great city slept again.

"What a living thing it is—so human! Like man, it has a soul.

"It does everything man does—for it is composed of people. Its soul is the soul of the people.

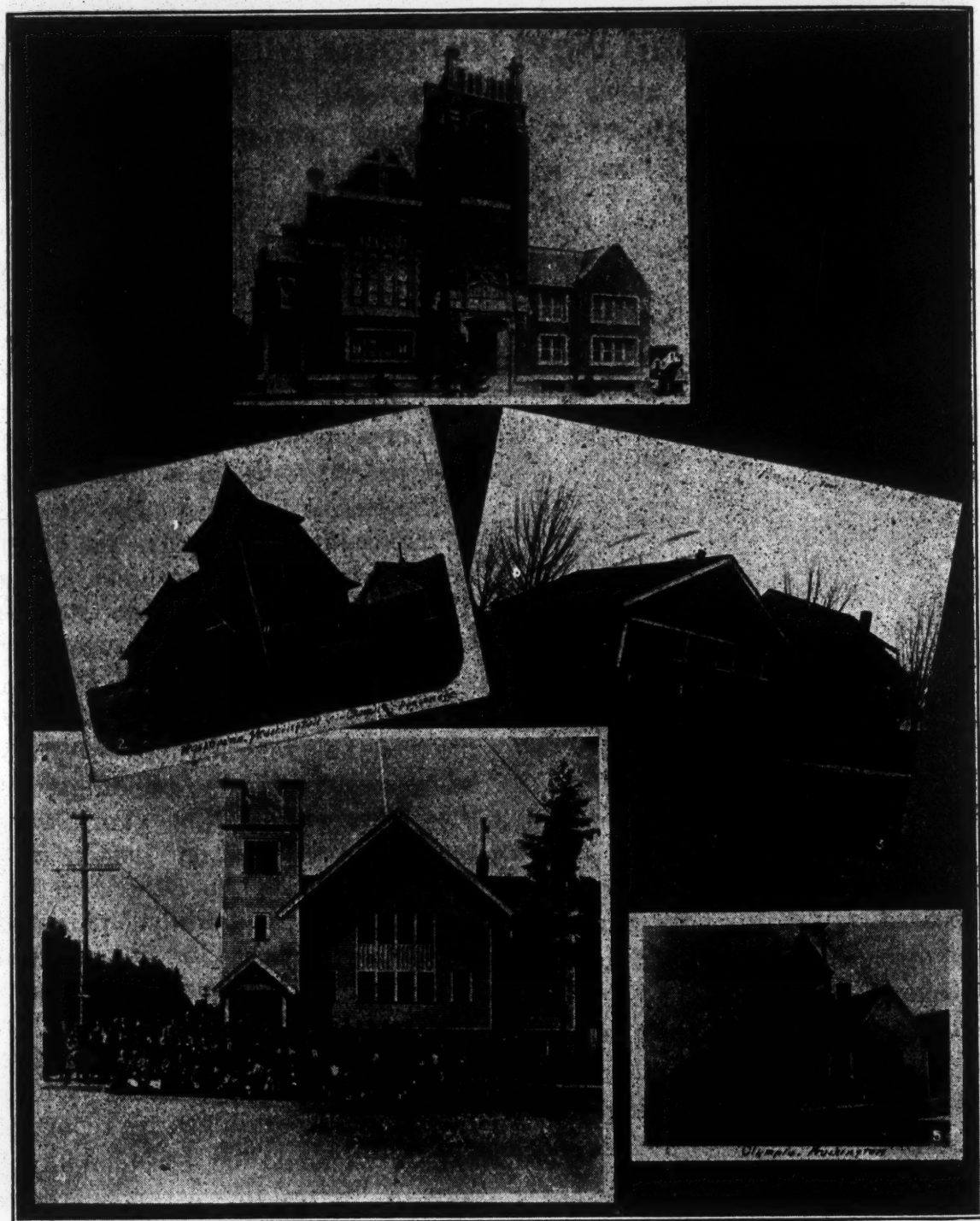
"It will be mean and sordid as its people are, or it will be as great and noble as they are.

"The soul of the city is the reflection of your soul and mine.

"So this is the city! The city for which young people leave the farm, and which has made such continuous drains upon the peasant populations of the south and east of Europe."

During Washington's day there were no large cities in our country, the less than four millions of people being scattered in the region east of the Alleghenies. New York was reached by stage from Boston in a week and these two cities together with the other two, Philadelphia and Baltimore numbered but one hundred thousand people. Today they count their citizens by the millions. In 1861 Chicago numbered about two hundred thousand and in sixty years more than three millions are reported.

A city should be considered not only in "terms of vast populations but in terms of service involved." Chicago is cited; the annual expenditure for food is \$356,000,000, for stoves and ranges \$18,000,000, for refrigerators \$12,000,000, for clothing \$180,000,000, for soap, etc., \$10,000,000 and "Chicago looks hopefully into the future with an expenditure



THESE CHURCHES ARE HELPING TO MEET THE URBAN PROBLEMS ON THE PACIFIC COAST

1. First Tacoma, Washington.
2. Washtucna, Washington, Church and Parsonage.
3. Burlington, Washington.
4. Kenton Church, Portland, Oregon.
5. Olympia, Washington, First U. P. Church.

every year of \$1,000,000 for its baby carriages." Because of this service demand in these great cities there is required division of labor and specialization in occupations and professions; hence a man's "interests tend to become organized around his job and his status and mode of living are largely determined by it."

The city derives its increasing population from three general sources, excess of births over deaths, foreign immigration and migration from the rural sections. Our text tells us that four-fifths of the migrants to cities were between the ages of ten and thirty. Migrants from the country districts came at even earlier ages than immigrants from abroad and that the girls were younger than the boys. "Thus the cities are built up of young life. For them the city is the great adventure. *Have the churches understood this?*"

What a tremendous task is the building of a city! In the past little attention was given to the city planning which has become so present to-day. There has been a reason. "Under the strain of assimilating great masses of people in each successive decade, and in particular the vast aggregate of immigrants handicapped by their ignorance of English and by their marginal status, the cities have had little energy or leisure for the fashioning of a civilization." Fifteen years ago, Akron, Ohio, was a city of but 70,000 but thanks to its rubber tire industry it has had to provide "homes, streets, water, fuel, light, the merest necessities of existence, for an added population of 140,000. Within fifteen years Atlanta

has had to provide for 100,000 people and Seattle for 175,000 added population. "How under such conditions can we think of an American city as a community of consciously shared, creative, and cooperative lives? Civilizations are not built that way." The city, how prosperous! at the first look. A closer look reveals the terrible monotony that engulfs the thousands, it reveals the unemployed seeking for jobs, it shows that financial control is centered in banking institutions, that newspapers rule public opinion, educational interests center in great universities, it becomes the mart for all professions. "American life is standardized and the standards are being set by the city. We are in the midst of a new social order in which the city dominates." Our text quotes from the New York World, "In these metropolitan centers the ancient social bonds are loosened. The patriarchal family, the well established social hierarchy, the old roots of belief and the grooves of custom, are all obscured by new human relationships based on a certain kind of personal independence, on individual experience and adventures, which are yet somehow deeply controlled by fads and fashions and great mass movements."

A visitor to any of our cities is always taken to see the "sights" which signify progress and prosperity but, nevertheless, there are the poor and near-poor as well as the wealthy. The United States Bureau of Labor Statistics after a careful study of the incomes and expenditures of 12,000 representative families in ninety-two different communities discovered

that the average family consisted of five persons and the average income was a little more than \$1500 and that the average cost of living for the group was \$1434 annually. At the end of the year many families showed a deficit. Why not? Another study disclosed that the cost of living for a manual laborer's family in New York in 1926 was \$1880 while that of an office worker's was \$2119. The question is asked, "How much of a family budget of \$1500 or \$1800 may be set aside for the support of organized religion? How many such families will be required to sustain the church of the neighborhood?"

Sin in cities is not confined to any one section but "slums display their vice with more candor." The New York State Crime Commission in order to discover causes for evil conditions studied in 1926 the Red Hook section of Brooklyn "because the ratio of juvenile delinquency there is five times as great as in the rest of the city. Red Hook is a city in itself, with a population of over 100,000, of whom 40,000 are foreign-born. Most of the lapses of the children in this city came from their search for adventurous play in a community lacking parks, playgrounds and athletic fields. . . . Red Hook has to figure out means of getting its pleasures directly or by appropriation." America has neglected city planning, so water fronts that might be made beautiful as well as useful have been put to unsightly purposes, city dumps might have been converted into playgrounds. A city plan looks upon the city "not simply as a work shop and trading center, but as the home and environment of

its people." So widespread is the interest and concern in this project that the United States Department of Commerce has issued "A City Planning Primer." Our text says "A city plan is thus essentially a Christian project. It should vitally concern the churches. A distinguishing mark of Protestantism in all these years has been that it has sought to capture the city without having a plan of its own."

THE URBAN CHURCH—HOW FARING

How are city churches faring? May the answer be given in part by an illustration? The Springfield Church Survey made by the Institute of Social and Religious Research under the direction of H. Paul Douglass tells us that this New England city was founded three hundred years ago by a Puritan colony and that Old First Church has been near the center of the city for that time. In 1839 when the first railroad reached the city it had a population of 11,000, while today it is an industrial center of 150,000 with a foreign-born population of about one fourth of the total. There are eighty-six different religious congregations in Springfield, sixty-two being Protestant, fifteen Roman Catholic, seven Hebrew and two Greek. The Congregational, Baptist, Methodist Episcopal, and Protestant Episcopal are the leading denominations and these four represent eighty-three per cent of the recognized Protestant body. "Protestant church property is valued at \$3,650,000, a full-time paid staff of workers consists of forty-two pastors and thirty-one other

workers, and the cost of operating is \$369,000 annually. Springfield seems well equipped with years of service, with churches and workers and with money. But what did the Survey disclose? "From 20,000 to 25,000 who said they were Protestants, however, and who were old enough to be in church or Sunday School, were without any practical connection with organized religion. Only fifty-eight per cent of the estimated Protestant population had traceable connection with Springfield churches. Four Protestant constituents have no church connection for every six who have. . . . During the last two decades more than one fourth of the churches showed absolute loss of members. . . . There is an apparent decline in Sunday school attendance relative to membership, and all along the line there are surprising and distressing symptoms of the Sunday school as an institution." But few new churches have been organized and the churches have just a little more than kept up financially. "No church is thought of as particularly interested in the realm of labor problems, or as distinctly and consistently applying its gospel to the outstanding issues of industrial justice and peace. Dr. Douglass sums up the situation as follows: "Protestantism is geographically unbalanced in Springfield. Its affinities are shamefully with the more prosperous of the population, and it has run away from the poor and needy. Its history has been characterized by competition, both denominational and between the churches of the same communion. Unless it can remedy some of these

faults it cannot and ought not to succeed."

There are individual churches in Springfield that have "achieved a distinguished service", so the Survey but presents conditions in general compared with the field as a whole. Springfield but illustrates conditions in practically all of our cities. Dr. Douglass points out a way of correction for the Protestant church: "It must move on to new methods of cooperative service, in far larger ways, with more support." In "1000 City Churches" the survey attempts to classify the churches by *what they do*. "Some were found to have narrow programs, some medium, some broad. The most startling discovery made was "how small an affair the *average city church* is."

It is a "one-man enterprise", with a pastorate covering from two to five years. "His church maintains a more or less traditional program of worship; a Sunday school, two women's organizations, a young people's society, a choir, and three or four additional activities such as a junior Christian Endeavor, a mission study class, and a Boy Scout troop." The Sunday School enrolls two hundred, the church will seat four hundred, etc. etc. "The average city church as thus pictured for us is a less commanding institution than the church of the imagination or of denominational promotional literature."

A project of Christian City Planning was undertaken by a committee of the Northern Baptist church which discloses what might be accomplished to a far greater degree through the cooperation of all city churches. The

group found the city divided into neighborhoods or groups defined by natural or artificial barriers and designated them as "the Downtown Area, the Old Residence Districts, the Newer Residence Districts, the Foreign-language Districts, the Negro Districts, and the Industrial Areas." The characteristics of these different areas were studied and likewise their needs and an attempt made to extend the project from survey to service. The groups concerned with Social Welfare, the City Church and Industry, the City Plan of Evangelism, and a City Plan of Social Service presented the most interesting and inspiring opportunities of service.

How is the urban church faring? Is it a successful church? What constitutes a successful church? Increased membership? Our text tells of a city church in the Middle West with a membership of 2,700 and a constituent roll of 4,000; a church with an excellent plant, a large staff of full time workers; a church with a Sabbath School of 1,300 and with Sabbath services attended by around 3,000; a church expending for all purposes over \$200,000 annually and having a minister "great-hearted, efficient and evangelistic in type." Yet the increase in membership based upon confession of faith averaged but 145 during five years. Who would believe that this church was unsuccessful? Two questions may test the true success of a local church.

The first is, "To what extent is this church, *my* church, functioning as a vital missionary force in its own community? Is it having a direct influence in improving community life? Are social conditions better because

of it, politics more honest, recreation more wholesome, industry more brotherly? Is it cooperating heartily with all other churches for the attainment of these ends? Is it reaching unchurched groups, or is it satisfied to go on ministering to those already within its circle? . . . And does the church of which I am a part include in its fellowship men of other races and of varying economic status, or is its membership more like that of a social club?

The second question is, "To what extent does the local church, *my* church, regard itself as part of a world community? Does it identify itself in sympathy with all nations and races, and see in them co-partners in building the Kingdom of God? Does it consciously participate in a program that is world-wide, or is it content to let its locality be the limit of its horizon?" (Cavert)

THE PROBLEM

The city presents many problems awaiting solution. The church is trying to find their solution by specializing in certain lines such as the study of conditions peculiar to certain localities, conditions that arise from racially limited communities. The church observes the reactions from different activities upon certain groups. It is discovering the value and the necessity of the cooperative spirit. But, Mr. Shriver says that little has been done in the study of the "city mind," that the city is creating a new type of person, that "the church which will take the pains to know the mind of the city people in order that it may help them to integrate their experience and to find

new meanings and purposes for their lives, will meet the city at its point of greatest need."

City churches are inclined to do what they can afford to do. Often, however, the churches of greatest means, held in check by heritage, selfishness, or ignorance or conservatism do not reach out as do the smaller organizations. As a rule smaller churches are eager to do all they can but are hindered by a membership whose time and vitality are required to "make the living" or to hold the uncertain job and whose wages or salaries accordingly do not warrant large contributions to the church even for maintaining work. Both of which cases show the inequality of the service of the church to the community; and, the more limited service is invariably found among poor people or in areas where there is local competition in overchurched communities.

This problem is being met by a new spirit that is coming into city mission societies which are uniting different denominations in the common task. These city mission societies have "caught the spirit of the city planner." They are endeavoring to meet the "demands of church extension, of Christian education and of community service." Our text says there is a larger and growing spirit of cooperation which outleaps denominational bounds.

The church has now to deal not only with the city but with a "metropolitan area". Greater Pittsburgh consists now of four cities, while New York City extends upstate, on Long Island and into New Jersey and Connecticut. Such conditions pre-

sent tremendous problems, civic, municipal and religious.

Occasionally a down-town church continues its service in that district having maintenance through its own land value. But many down-town churches have "moved on" and left perhaps very great social and religious needs. Has its responsibility ceased for that locality? What should be done about it? "If the city is to be saved it must be saved by a deepening sense of *common responsibility* on the part of *all churches and all Christians*."

Much constructive welfare work is carried on by city and private social agencies which depend much upon the churches for support. In New York City it is estimated that private social agencies expend between forty and fifty million dollars and the municipality expends for public welfare thirty million dollars. "The family, child life, health, recreation, and neighborhood activities are the major concerns of modern cities. Are they not equally the profound concern of the churches?"

Cleveland is undertaking a unique and practical program. Through the Education Extension Council there is provided contacts between local groups in the city and the institutions that are for the public benefit, such as libraries, museums, etc. "It strives to draw together in friendly groups different races and religions, in order that the cause of democracy may be both intellectually and humanly served. It dares to provision not alone a city of intelligence but a city of friends. . . . Thus a great city is bent on achieving new values and new

meanings for the life of its citizens, by bringing its educational resources more intimately and informally to them. In this project the churches are enlisted." (Text)

Dr. McAfee says, "Our luxurious cities are a world-phenomenon. The very wealth of their construction is, an expanding factor in the progress of the Kingdom of God. Some think it wise to say, 'God made the country; man made the city.' For my part, I discover scant wisdom in the saying, and only a blundering insight. God made also the city; made it last, the crowning demonstration of His wisdom. . . . Here is that which cost the birth-throes of the ages. Can we redeem our American cities? Can we transfuse the forces of this splendid American civilization with the spiritual potencies of the Kingdom of God?

. . . God and the world wait to witness the demonstration."

RESPONSIBILITIES

The responsibility of the Church is to proclaim the Gospel of Jesus for the redemption of the world.

"In the face of the social sins of the times to thunder the call to social repentance; to make vivid the outer darkness that waits upon the civilization that fails to realize the 'righteousness of the Kingdom'; to challenge the faith of men to the building of the city of God upon this earth; to show men how in all high service together they may use the things of earth for that house of the spirit—this is to herald the social evangel; this is to proclaim the Gospel of Jesus for the redemption of the world." (Ward)

Doleib Hill--The Future

DIVIDENDS

By Howard J. Buchanan, M. D., Colorado Springs, Colorado

IN the first of these articles the Past of Doleib Hill was discussed as an investment, an investment of life, of prayer, of work, and of money. In the next of the articles the Present of Doleib Hill was discussed as a problem, a problem of workers, of money, and a problem of prayer. In this paper it is desired to speak of the Future of Doleib Hill and of its Dividends. In order to fully appreciate Doleib Hill in the light of Dividends it is necessary to thoroughly understand that its past has been an investment, and a tremendous investment which has cost our Church and

many individuals an enormous sum. Then too, it is necessary to understand something of the problems, the crisis which now confronts the present situation at Doleib Hill if this great investment is to produce dividends which are commensurate with what has been done, and with what is being done, and will have to be done in order that the harvest may be full and complete.

INDUSTRIAL WORK

Dividends may be looked for along a number of different lines. May we consider these possible dividends

in the light of the various types of missionary work carried on at Doleib Hill? First there is the industrial work. The tribes people of the Southern Sudan are ignorant of scientific knowledge and they are superstitious. Their diet is extremely limited to a mush made of *dura*, or kaffir corn meal, which is of course prepared by the women, plus desiccated fish which are plentiful during one season of the year. Their homes are as simple and as primitive as is their diet, consisting of one room *tukls*, or grass thatched mud huts without windows, and with holes about three feet high for doors. The furniture in these mud huts often consists of little or nothing which offers convenience or comfort. There may be a few skins of animals on which the occupants squat or lie, and a forked stick which is used as a pillow to support the elaborate head-dress of the men. Gourds and simple earthenware vessels make up the cooking and eating utensils, while bits of shell are used for spoons. These children of the wilds are ingenious in a way, for with most primitive appliances they fashion spears which are unique in design, and musical instruments which would give pointers to the manufacturers of the Hawaiian ukelele. Such as they are, the products of their manufacture are good enough, but with a little teaching and help they could be far better.

In the past, when the Government was lax in demanding taxes which consisted of grain, cotton, or cattle, they usually made enough provision for normal years by planting just enough on which to live. Now that

taxation demands something of their produce, and with famine years, many of them actually suffer from starvation for months at a time, because they have not learned the art of laying in store. Superstition, ignorance, and laziness are their natural enemies. Wild animals no longer furnish a sufficient supply of meat easily caught, and superstition and pagan religious rites together with their custom of using cattle with which to buy wives, cause them often to go without sufficient meat.

Believing that the religion of Jesus Christ is one which adequately provides for a sound, wholesome, clean body, the industrial missionary is there to endeavor to overcome this superstition, ignorance, and laziness, by education along practical lines which will help the Shulla, to help himself. His soil will produce many, many more things than he at present knows of or uses. This has been proven by the bountiful supplies which come from the gardens of the mission compound and of those of English officials in Malakal. The cunning hand which fashions a decorative spear or an ingenious musical instrument could by the guidance of a teacher fashion a better plow than a pointed stick, or a better household vessel than a mud pot or a gourd. A step along this line has been made in the model house which under the direction of Mrs. Oyler was recently built at Doleib Hill, containing a few simple home-made bits of furniture which make for better living. The industrial problem is not as simple as showing an eager student a better way, for although many

Shullas know that certain fruits and vegetables can be grown on their ground as well as on the compound of the missionary, superstition keeps them from tasting their delicious flavor, or the witch-doctor's admonitions may keep them from making these things a part of a larger and better diet. But all in all, there seems to the practical Westerner no more fruitful possibility for a fuller and a richer life, than that which can be obtained through the skillful guidance of a wise, sympathetic, and thoroughly consecrated industrial man.

EDUCATIONAL WORK

The educational work is not far separated from the industrial work for it is just education of another sort, but leading also to a fuller and a richer life, such as Christ taught and urged for His followers. The Shulla tongue is not a written language, and so a part of the work of the missionary has been, and is now, the translation of the Scriptures, and other worthwhile things, into a written language.

Years ago a clever philologist who is an expert in Native African languages went to Doleib Hill, and gave valuable aid to the missionaries in opening up the key to the structure of their language. Since then, by countless untiring efforts, words, phrases, meanings, and understandings of this primitive, but by no means simple language, have been accumulated until now the missionaries have a number of Gospel choruses and the books of John and Matthew translated and put into characters which were adopted by a

commission for all similar languages in that part of Africa.

An illustrative story, though I am not sure it comes from Doleib Hill, points out some of the difficulty of this language work in the early days. No word could be found for Saviour, and how could a missionary tell of Christ who is a Saviour? After vain search for weeks for the root of this word, one day the missionary with natives, was in a dug-out boat fishing, when one of the black boys lost his balance and fell over-board into the crocodile infested waters of the treacherous stream. In quick time, though moments seemed like hours until the task was completed, he was fished back into the boat, and in exultation a cry went up from the other black boys, "We have saved him." Thus the word "saved" gave the root for the word Saviour, and opened the lock to the information for which the missionary interpreter had long been seeking. So, step by step, bit by bit, the work of translating a useful, understandable Bible is being worked out through years of labor.

The educational work, of course, includes work along similar lines as those prosecuted here at home in preparatory education. So far not many are far advanced in book-learning, but progress is being made. Now that an interested, skillful man like Mr. Heasty has been appointed to the task of supervising educational work, providing others can be secured to care for the multitudinous tasks which of necessity have fallen to him, we can look for wonderful progress in educational development. Who

would dare say what difference a few educated, consecrated, trained, Shulla workers, with a translated, written Word of God will make for the future of the spread of the Gospel in Shulla land, in comparison to the handicapped efforts of the past?

MEDICAL WORK

Medical work is close to my heart, for along that line I feel that I can see more tangible possibilities for Dividends than in either of the other methods of approach mentioned. When privileged to work at Doleib Hill in the little clinic with Miss Ray Huffman, the trained nurse who so skillfully and kindly helped out there during the tragic times of my last days at the Hill, I often talked with her of the possibilities for service for a doctor and nurse, with little more equipment than already existed there. During those few short weeks while we were there, patients came from long distances, and there seemed to be an unlimited field of possibilities. It takes little imagination to think what opportunities exist, with a Government hospital manned by one physician some fifteen miles walk away across a roadless jungle, and twenty-two miles away by boat around the rivers, and no other medical help within hundreds of miles, with the exceptional visit of an English medical inspector who travels over a large territory in a house-hospital boat, and who might find time to stop possibly once or twice a year.

Allow your imagination to comprehend a primitive people, whose very superstitions, and prejudices, are inseparably bound up with their

bodily ailments, and further allow the wings of your imagination to spread to the realization of a people, many of whose most destructive and dangerous diseases are yet not fully understood by medical science, and you have a vision of other possibilities which await a well trained observant doctor who is willing to invest his life at Doleib Hill. Not only dividends of a material sort, such as possible research in tropical medicine, and the winning over of the confidence and love of a people who would almost pay adoration and worship to the doctor whom they would learn to trust, but even greater dividends await such a man. To my way of thinking, there is no greater way of interpreting the love of the Great Physician, than by following literally in His footsteps, and what greater dividends are to be had than those of doing His will for these, His needy children? "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." (Matthew 25:40.)

Spiritual dividends are, of course, the only kind which will fully repay the investment made at Doleib Hill, and of these there are plenty within reach. The revival under Dr. and Mrs. Oyler would indicate untold possibilities. At one communion service in 1926, Dr. Oyler reports twenty-five converts, as many as had been gained during the previous twenty-five years. Another feature of these recent additions to the Church is the fact that among them are women, a thing never before realized. Dr. Oyler also reported the birth of the first baby born to Christian parents

where both father and mother were open followers of the Master. Do not such reports indicate an awakening, and with the establishing of wholly Christian homes who can predict the future influence of such altars? Some missionary said once upon a time, that if he could be responsible for the conversion of just one Christian, naming some outstanding Native of his acquaintance, that he would consider that his life had been well invested. No one will ever know short of the Judgment Day, even the fraction of the influence for good of the lives of Mr. and Mrs. Guthrie, but if they could account for no more than the testimony of the boy La who was one of their house servants, they would not need to hang their heads in shame. Today we have in Shulla land such men as La, who are living examples of men who have been born again. This would mean even more to you if you could understand the background of such a lad, a Shulla

warrior, of heathen parentage, pagan friends and relatives, with only a glimpse of the knowledge of the true way, but with a heart set on fire by his love for Christ. Such men are not only possibilities, but realizations at Doleib Hill.

The investment, great as it is, the problems, staggering as they are, are far outweighed by the dividends. Can we, as a Church, not see this, and come to the needs of Doleib Hill now? Can we afford to allow our investment to deteriorate, because of negligence and cold indifference? Can we be so short sighted as to allow the problems which we are facing to baffle us? As a Church it is now time for us to begin to cash in on the dividends which are our Divine right. As individuals, can we fail to see the advantages of investing life, training, and talents, in a field which offers such wide possibilities of both temporal and eternal dividends, as the future of Doleib Hill?

Mrs. William M. Nichol

A NOBLE LIFE PERFECTED THROUGH SUFFERING

By Rev. Thomas M. Chalmers, New York, N. Y.

A LIFE made meet for glory by the blood of the Lamb and perfected by suffering was that of Mrs. Nichol, wife of Rev. W. M. Nichol, Brooklyn, N. Y., who died on Sabbath afternoon, December 16, 1928, after an illness of over eight years.

Mrs. Nichol was stricken with *paralysis agitans* in 1920. The disease crept over her gradually. She became quite helpless. She was speechless for four years and was a

great care to her family. Her suffering during the first years were intense, but latterly she had little pain. Her departure was like going to sleep.

The funeral services were held in the Second Church, Brooklyn, and were conducted by the writer and various members of the Presbytery of The Hudson. Many friends gathered to pay their last tokens of

honor. The sermon, by the writer, was based on Psalm 146:7, last clause; "The Lord looseth the prisoners." Emphasis was laid on the place of suffering in the perfecting of character and on the work of God in redeeming men from sin. "If our Lord needed to be perfected by suffering, how much more we. What a change for our sister from that bed of pain and helplessness to the new life above, what joy and beauty and blessedness for her as she met her Lord face to face, and what sympathy was in the heart of each with each other. She understood the cross then as she could not otherwise have done."

The burial was at Indiana, Pa., where a second service was conducted by Rev. J. C. Pinkerton, D. D., and Rev. H. L. Hood, Ph. D.

Mrs. Nichol left behind, her husband and four children, Archibald J., Clara Lucile, William M., Jr. and Ruth M. Nichol; also a brother and two sisters.

Amanda Evaline Jamieson was born at Hopedale, in eastern Ohio. She was graduated from Hopedale Normal College in 1889, of which her father, Rev. Jesse M. Jamieson, D. D., was president. Her first American

ancestor, Rev. John Jamieson, came to this country in 1783 and was a pioneer home missionary among the scattered settlements of Western Pennsylvania and founded twenty-four congregations, most of which are still in existence. Near his grave in a church yard of Crete is the place of Mrs. Nichol's burial.

Miss Jamieson went as a missionary to Egypt in 1892. In 1894 she was married to Rev. William M. Nichol. Together they visited the Holy Land and Syria in 1895. In 1897 they returned to America. Since then the only two pastorates in which she served with Mr. Nichol are the Union United Presbyterian of Western Pennsylvania and the Second United Presbyterian Church of Brooklyn.

A devoted Christian and earnest handmaiden of Christ has gone home. Mrs. Nichol was of sprightly mind, blessed with a keen sense of humor and always ready to serve in whatever way she could in the congregation and presbytery, being a leader in the Women's Presbyterial. Much as she is missed, however, all her friends feel that a blessed release came to her when the Lord "lifted her up."

THE RICHER LIFE

You who mourn her passing on
Know you not where she has gone?
Doubt ye that she knows the truth
That has baffled age and youth?

You who weep for her today
Who from earth has gone away
Know you not that she has found
Footing on a surer ground?

She is done with care and pain,
Failure cannot strike again
God has called her out of strife
To a cleaner, ampler life.

To a richer world than ours.
Clearer sight and wider powers.
To a life that knows no scorn
She has gone for whom you mourn.

—Edgar A. Guest.

Foreign Correspondence

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

The following items have been gleaned from the Circular News Letter which made the rounds of the Mission Stations in Egypt along about Christmas time.

ALEXANDRIA

The girls of the upper classes and the alumnae of the Girls' Central School, which constitute a Christian Endeavor Society, gave a party for poor children and presented each child with material for a warm dress in addition to toys and candy. White gifts were brought by the school on the occasion of their holiday entertainment to be distributed later to the needy.—L. C.

TANTA

Many poor people in Tanta were made happy by the "White Gift" Christmas given by the Mary Clokey Porter Boarding School for Girls and also by the women of the Ladies Missionary Society of the Tanta congregation.—M. F.

ASSIUT

Assiut Hospital

A Moslem woman returned to the clinic recently, paid the required piaster, and said she was not in need of medicine but had come again to hear more of the Word of God. A few days later Miss Barnes and Mary Amin visited in her home; she welcomed them and quickly called her neighbors to listen while Mary gave them "the message" which they gladly received. A cordial invitation to return often was received.

Pressley Memorial Institute

The P. M. I. is closing the term with a grand rush in order to prepare for the coming educational conference. The early closing has moved the Christmas celebrations a week earlier in the kindergartens, day and boarding school. The air is full of Christmas cheer. Our enrollment this

term reached the record number 559, but several have dropped out. The Sabbath School gathered L.E. 6 on Golden Rule Day for the Near East and China, and over L.E. 10 last Sabbath as a White Gift offering for the orphanages. A great joy connected with the latter was the carrying of the many gifts of clothing and food which were given in addition to money to the Assiut orphanage.

A temperance society has been organized; a Schubert program given and appreciated; and an impressive communion service held at which eight girls united with the church.—A. B. C.

Village Schools

Meir hopes to put in flooring, plaster the walls, put glass in the windows, and prepare for a real Primary Boys' school. Already pledges of over L.E. 30 have been made.

Motia is trying to evolve a School Committee of three or four members from the dozen chosen last spring. The prospects seem favorable for success. Flooring was put in and walls were plastered during the summer. Desks are still needed.

Kalandool pledged and paid cash for some school desks which are now being made. Friends are helping them and they expect to have at least 20 new desks before Association adjourns. They have four suitable school rooms ready for the desks.

Roda wants to revive their school soon. They want outside help.

Deware made 30 new school desks two months ago.—A. A. T.

LUXOR

The "Witness" (Nile Boat)

Since the last letter the "Witness" has visited Girgeh, Baliana, Bahjura, Dishna, Dendera, Nagada, and Gamoola, besides many little places

around them for short visits. The general condition of the churches is good and is hopeful. Non-Christians everywhere are glad to hear the Word. Pray that pastors and people may have a greater feeling of responsibility for the unsaved. That the spirit of liberality may be more manifest. That worldliness and strife may be overcome.

Luxor church will celebrate the sacrament of the Lord's Supper on the 23rd. The evangelist here is doing well and is quite acceptable to the people. If he is the right man for the place may we not pray that he be continued as pastor. Otherwise, may God send the right man speedily. Many are seeking the place but we prefer those whom the places seek.—S. A. W.

Luxor Boys' School

The boys who were injured some time ago are about recovered. One is out of the hospital and the other is to go home this week. We are certainly grateful for the answer to our prayers. We have lately organized a closing service for the smaller classes of the Sabbath School. One of our elders reviews the lesson for the boys and Mrs. Gillespie plays the little organ. The interest seems to be increased. Two of the boys of the fourth year are seeking to be admitted to the church at the coming communion this Sabbath.—W. D. G.

Women's Work

The work among women and children goes as usual with many Moslem pupils and many Moslems among those coming to the welfare center, some coming from back near the mountains. The policeman's wife is still strong in her faith and just now her husband may be moved to another town and she is asking us to pray that he may not be moved so she can continue to hear God's Word. The Bible Teacher's Class every Tuesday keeps up its interest and the two street Sabbath Schools are flourishing. The village people are listening well. The blind girl, Faheema, living on our roof, is still enjoying the church services and Sabbath School. Her Moslem relatives do not want her to go to school but she keeps on and they continue to bring her food and clothes as before. Dahabeeya, under Miss Mintier's direction, is giving us some fine meals this winter and every one seems to enjoy her cooking. Everybody is busy just now getting ready for Christmas, and the end of the school term and Association.—E. W. W.

GENERAL

Cairo

A letter addressed "Santa Claus" was sent by the Post Office authorities to "The American Mission."

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

THREE DAYS IN SUMMER CAMP WORK

By Miss Henrietta Cowden, Sialkot, India.

While I live in the Memorial Hospital in Sialkot, it was my privilege to go to District with Miss Ballantyne for a few days recently. Since these hot days scarcely allow one to be out of doors from noon to five o'clock, we started out in the evening, planning to reach the District Rest-House

in time for supper. There we stopped only long enough to eat our supper from the lunch-basket, while we sat on the running-board of the Ford. Leaving our rolls of bedding, lunch-basket and extras, we drove on further to a village, to which we were taking a boy from the Hospital. It was 9:30 when we arrived, but this does not mean that everybody was in bed. At least if they were, they

were not asleep. The children had seen the lights of the Ford in the distance. In the summer, everybody sleeps in the open and consequently sees and hears everything that goes on.

We had an escort into the village! I reached thirty, counting the children and gave up counting. Each child seemed a bit happier than the next one, judging from the many friendly salaams they gave us. Of course, we had to perform our part, when our audience was so happy and expectant.

UNDER GOD'S CANOPY

We wended our way through the hot, narrow alleyways to the Minister's house. They had retired to the house-top, and to their beds which were placed up there. We, too, went up the narrow, outside slanting mud stairway to the roof, and were duly followed by our escort of men, women and children—many babies too, for they could not be left alone. Friendly greetings exchanged, we started worship. Can you picture this audience sitting out under the stars, worshipping "the Maker of Heaven and earth and all that in them is"? It was great, and I for one did not mind that it was done in a tongue that is not my mother-tongue. How they can sing in this village! The Psalms seem especially suited to the Orientals. David must have written many of them, when moved by the Holy Spirit, while sitting out under just such a brilliant Oriental sky.

"The Prodigal Son", which might well be called, "the Forgiving Father", was taught. We sang more songs of praise, and were off, having received as many good-bye salaams as welcome ones.

REST AT THE "REST HOUSE"

We set our beds out in the field in front of the house for our night's rest. Every night, I look forward to the time when I can lie and study the stars until sleep comes. This house

is a good center from which to work, there being seven villages in sight and many more within a slightly larger radius. It is Headquarters for Police, has a Post-Office and boasts of a Government Primary School for boys. The school sessions are held chiefly under the big banyan and mango trees that make the place noted for its cool shade. "Cool" just now depends on what you call "cool"!

NEXT DAY OUT IN "THE HARVEST FIELD"

We got off bright and early next morning to visit three villages before it would get too hot.

Our first village was an especially hard one. The Mohammedans are ignorant and bigoted—the Christians ignorant and indifferent. We finally had a good hearing. Men, women and children came. Having many gray hairs now, I can talk to Mohammedan men safely. One told me that Jesus will stand on the Judgment Day and say, "Oh God, forgive me." The Spirit at once gave answer which he and all who heard, listened to quietly. God's Spirit does give answer to the unexpected questions at such times.

We did away with charms and had numerous opportunities to tell of the Great Winnower Who is to come with His fan in His Hand—for these are the days when the farmers are busy winnowing the grain. What an apt figure this is of what the first Psalm portrays! Even the most ignorant listeners always get the point here. "Yet a little while and He that shall come, will come and will not tarry."

THE DOCTOR'S VISIT

At each village, we gave out word, and later sent word home by the more than sixty boys in the school, that Dr. Reed would come out in the evening and hold a clinic on the Rest-House verandah. We were a bit anxious lest they might not believe us, but by evening, Dr. Reed and her four nurses had all they could take care of. The

lame, the halt, the blind; sore eyes of many kinds, colds, coughs, fevers, tuberculosis, dysentery and what not! Poor, poor things! What a fine work it would be if such a clinic could be held at least once a month in the larger centers throughout the District! Many are afraid of the very word "doctor". Aside from the good done that day, I know much prejudice and fear were overcome in the hearts of those who found out how gentle

have never been noted for their spirituality. After some trial of our patience, they finally came together for worship, with a drum, which was a help in singing. Our call here was, "Be ye also ready, for ye know not the day nor the hour when the Son of Man cometh."

We then went on to spend the night in a village where one of our Self-support Pastors and his family live. We ate a cold supper from our lunch-

basket, and at about 9:30 p.m. the people, tired from their hard day's work winnowing, were ready for worship. They had eaten their evening meal, and were enough refreshed to join heartily in the singing. There was a big crowd, but only three of them could read. Even so, most of them had learned by heart many Psalms, and where the Spirit has applied the Word to the heart, there is simple, straightforward faith. This was a good service, our fifth for that day.



SIALKOT MEMORIAL HOSPITAL

An Indian hakim (doctor) and his daughter who was carried seven miles on this bed to the dispensary.

and kind the Doctor can be, even while inflicting physical pain in her treatments.

The next morning in our visits, we found many who were bemoaning the fact that they had not come for medicine. One woman with very bad eyes, said, "I got the word, but I just didn't believe it could be true that a Doctor would take the trouble to come out here for us, so I didn't go." I thought, how many there are who hear the Word of Life in just the same way!

OUR LAST VISIT

Our time at the Rest-House was up, but we were reluctant to go to the house. One could spend months and months out and yet not reach all the villages.

At 5 p.m., we packed up and went to a large village, where the people

THE "RISING-BELL"

We were weary and quite ready for our beds, which had been placed in a nearby field. At about 4:30 a.m., we were suddenly awakened by the "haw-hee-haw" of a donkey at our very ears! Miss Ballantyne said, "Oh, there is the first bell. Time to get up." We lay a bit longer, when from a little distance away, came the same call! I said, "Oh, second bell! Come on!" She was a little hurt, when I said to her, "At first, I thought that was you in trouble."

We got up ere the curtain of darkness lifted, and got an early start into Sialkot. We were here in time to eat "little breakfast" with Dr. Reed and Miss Jones, at home.

We left part of our hearts out with the poor villagers and are only awaiting another chance to go.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

MRS. ANDREW WATSON

Mrs. Andrew Watson the widow of Dr. Watson of Egypt, went to her Heavenly home, January 11, at the age of ninety-five years. A great flood of memories came to mind when I received the news. I thought of Mrs. Watson as a neighbor and dear personal friend.

After spending a year in the hospitable home of Dr. and Mrs. Harvey we were established in a little house of our own adjoining the Watson home. Just a door in the hall separated our dwellings and the door swung open both ways.

I cannot think of Mrs. Watson apart from her husband, so lovely was their home life. Our neighbors were all that could be desired. Almost every evening just after the evening meal we would hear the door opening and Dr. Watson clapping his hands—the Egyptian signal of approach. Then would follow a brief little visit and he would go back to his study or to one of the many meetings scheduled for the evening. Mrs. Watson would slip in some time of the day just to say a few words. Their children were in America and they were hungry for young folks; our parents were in America and we were hungry for parents. The passing weeks and months strengthened the ties between us.

At the time when the great sorrow of our young lives came upon us Dr. and Mrs. Watson threw their arms around us and said "It seems but yesterday since we passed through this experience; we understand." Did

they understand? In our deep grief we felt that no one possibly could suffer as we were suffering. But as they stood there mingling their tears with ours we remembered that there were many baby graves in Egypt and other missionary parents had had the same sorrow. *They understood.* It seemed so in every circumstance in life, *They understood.*

Mrs. Watson was a royal hostess. The missionary circle, the Egyptian pastors, the seminary students, the Bible women all enjoyed the hospitality of the Watson home. Frequently when some distinguished friends from America were in Cairo we had the honor of dining with them. Many, many times there would be no guests but ourselves and Miss Margaret Smith who had her home with them. We would have such a gay, happy time that we would always go back to our work refreshed.

Mrs. Watson gave sixty-seven years of life to Egypt. She saw the Church of Egypt grow from 6 members to 19,270. She had her share in this marvelous work. In all his notable service for Egypt Dr. Watson had the loyal help of Mrs. Watson. In the preface to *The American Mission in Egypt*, a book of 480 pages, Dr. Watson says: "The copying was done mostly by my wife, in the course of which she was able to make many important suggestions. It is due to her to say that without her stimulus and aid I doubt if the work had been finished."

MRS. ROBERT STEWART

Our India Mission has lost a beloved Mother. Mrs. Robert Stewart was called home after having given a long life of service to the cause of Christ in foreign lands.

I did not know Mrs. Stewart personally in Egypt. Years before our time she had gone on to India. Often I heard her name spoken lovingly by the ones who knew her. She was called "Our Miss Johnston, who went to India." Egypt always felt that she had first claim on her.

Today her memory is fragrant in three continents: in Egypt where she gave twelve years of her life; in India where she labored with her husband until the time of his death in 1915 and where her two children still labor; and in America where she has been honored and loved.

As Mrs. Watson shared in the growth of Egypt's Church so Mrs. Stewart shared in India's. She saw the Church in the Punjab grow from a mere handful to the present number 43,895.

Mrs. Stewart's life was a benediction.

"And death itself, to her, was but
The wider opening of the door
That had been opening, more and more,
Through all her life, and ne'er was shut.
—And never shall be shut. She left
The door ajar for you and me,
And looking after her, we see
The glory shining through the cleft."

* * *

A STRAY DOLLAR

A dollar came to our Treasurer without a letter or name. The envelope was from Huntington, Pa. It was mailed in Philadelphia. We have sought information from the post

master and others but are unable to locate the sender. We are anxious that this subscriber may get her Magazine, and we hope some one can give us some information concerning her.

* * *

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS

The annual meeting of these two organizations was held in Detroit, Michigan, January 14-18, 1929. The Federation of Woman's Boards held preliminary business meetings on Monday and Tuesday mornings. A luncheon to which Detroit missionary women were invited was held Monday. More than a thousand Detroit women enjoyed this occasion and heard the addresses by Mrs. Silverthorn and Dr. Stanley Jones. Mrs. Stearns the Executive Secretary of the new organization, The National Commission of Protestant Church Women, explained the work ahead and defined the relationship between the Federation, The Council of Women for Home Missions and the new organization.

The joint program was based on the Findings of the Jerusalem Conference. Africa and China received special attention but for the most part the time was given to subjects of world-wide concern.

One afternoon the Conference broke up into groups to discuss: Religious Education, Race Relations, Rural Life, Industry, and Home Cultivation.

The last named group seemed to attract the greatest number. Many

of those present were men and women who are entrusted with the administration of mission boards. They wished to know how to inform church members in such a way as to secure their cooperation in giving of life and money and prayers. There was no dissenting voice when different speakers gave as their opinion that information through church papers, missionary magazines, and mission study classes was a fundamental means of arousing interest.

There were men and women from other lands and other races to bring testimonies and to share their experiences with us. Dr. Y. C. James Yen the originator and leader of mass education in China spoke on "Meeting the needs of Rural Populations."

Reverend J. W. Holley, D.D., who was sent as delegate from the African M. E. Church of U. S. A. to the West African Conference gave a most illuminating address. No speaker on the program was heard with greater delight than this man. Others who had attended the same Conference testified that the presence of Dr. and Mrs. Holley among the African churches was a great inspiration. Mrs. Holley particularly as she spoke to African women inspired them to hope that sometime from among their own people there would develop women like her.

Miss Lucy Wang of China, in a simple yet wonderful way spoke on "What Jesus means to Me." Dr. Vance, the Chairman said, when she had finished, "If we had heard nothing else at this meeting it was worth the expense of coming to Detroit to see and hear such a Christian leader

as Miss Lucy Wang, President of Hwa Nan, the Woman's College of Foochow."

Miss Helen Calder of the American Board was elected President of the Conference for the ensuing year.

An extract from the Findings sets forth the thought that more important than plans or methods for promotion of interest is the life that reveals the transforming power of Christ. The compelling force of such a witness in the lives of leaders together with the earnestness of united prayer could not fail to carry the missionary conviction deep into the hearts of many who have not been touched in any other way.

The United Presbyterian Church was represented by Mrs. H. C. Campbell, Mrs. W. P. Wiegeling, and Mrs. J. B. Hill of the Women's Board. Miss Jean Morrison of India, Miss Laura Walker of Egypt, Miss Elsie Grove of Sudan, Mrs. Ruth Walker of Abyssinia and Mrs. John P. White of *The Womens Missionary Magazine*,

The Foreign Board was represented by Rev. J. Mills Taylor, Mr. Samuel Reid, of Philadelphia, Rev. E. V. Clements of India and Rev. J. W. Acheson of Egypt.

* * *

IMPRESSIONS OF MISSIONARIES

I was impressed by the women who had part in the Conference. The best presiding officer at the Detroit meeting was a woman! Miss Calder's grace and dignity and ability to control were beyond praise.

Miss Gertrude Schultz's explanation of the change of attitude towards Foreign Missions was illuminating and edifying; there were valuable

suggestions to the foreign missionary in the presentation of the work.

The Chinese lady in herself was a message! Her words and her personality were a witness to His saving power. A new hope for the girls and women of China came into my heart as she told of her intention to go back and work among them. We all understood the Chairman's compliment when he said: "Almost thou persuadest me to be a Chinese!"

Jean Morrison.

It was my privilege to attend this Conference this year for the first time,—and what a privilege! It was a great Conference, and a great inspiration to me.

It meant much to me to hear men and women who have worked in this Conference and other Conferences for years, men and women of world vision, men and women both intellectual and spiritual, discussing in a most intelligent way the same problems that have confronted me on the Mission Field, and to know that our problems, no matter where the Field or who the workers, are one, and that men and women so eminently capable are grappling with them.

Elsie E. Grove.

My impressions of the Detroit Conference cover a wide range and I have difficulty picking out the outstanding impression since there were so many. It was a privilege to mingle with such a company and to listen to the discussions on difficulties confronting Missions and Missionaries over the world today. These deliberations seemed to bring us to the need for a rededication of ourselves to Missionary aims and policies and

sent us forth with a greater zeal for our work on the Field and an eagerness to bring the Church at home into closer touch with the Field.

May I pass on to you a few remarks made by Rev. E. Stanley Jones when he answered some of the criticisms of Missions. The Missionary is charged with making a claim of superiority for his faith. He may well have that attitude, but *our* faith is a humbling process. It is a standard which is judging us while we are trying to win others. Christ has called us to be servants. It is the only attitude he could trust us with. When we lose ourselves in service, we find leadership. When we become servants then are we fit to be leaders.

Ruth L. Walker.

One of the greatest privileges of my life was to attend the Foreign Missions Conference in Detroit, January 15-18. Representing as it did the great Protestant Churches of the U. S. and Canada, one had the opportunity of hearing leaders in Christian work in both of these countries as well as their missionaries.

The Findings of the Jerusalem Conference formed the key note right through.

The whole Conference breathed a spirit of united effort on the mission fields in the one great task of winning souls to Christ; it gave one a world vision of the need.

Two things stand out: The splendid, uplifting messages of the chairman, Dr. James I. Vance; and the report of the Negro delegate from the U. S. to the West African Conference, Dr. J. W. Holley.

No note of a backward step in missions was sounded at any time. One felt the world need and that Christ's church could not retrench.

Laura B. Walker.

* * *

W. G. M. S. CONVENTION

Philadelphia, Pa., June 14-18, 1929

The Annual Convention of the W. G. M. S. will be held in Philadelphia, Pa. at the "OAK PARK CHURCH," 51st and Pine Streets, June 14-18 inclusive.

The women of the Philadelphia Presbyterial are getting ready for you with willing hearts and minds.

Delegates and Life Members planning to attend are earnestly requested to send their names and addresses as early as possible to Mrs. James MacKenzie, No. 259 S. 45th Street, Philadelphia, Pa., Secretary of the Local Committee.

Delegates will be entertained in the homes of our Church members for lodging and breakfast. We are endeavoring to entertain as many as possible in our West Philadelphia homes so they may be near the Convention Church.

Life Members and visitors will be accommodated at reasonable rates as far as possible.

Many taking this trip may desire to come earlier to see our wonderful city; certainly there are many things of interest to see, but our Assignment Committee can not entertain any one until the date of the Convention.

Further announcements will appear in the April and May numbers of the Magazine.

Mrs. Geo. W. Patterson,
Chairman of the Local Committee.

WELCOME TO PHILADELPHIA

By Mrs. Sarah Crow Parker

Dear G. M. S. we welcome you
With joy and exultation,
To Philadelphia our fair town,
The birth-place of our nation.

Yes, here is Independence Hall,
Just as it was of yore,
It once was changed but now it stands,
Just as it was before.

They signed the Declaration here,
The signers grace the wall,
You will be thrilled down to your toes,
In this historic hall.

The dear cracked bell, yes it pealed forth
In accents clear and loud,
For liberty throughout our land.
Of it we're justly proud.

Our nation born, we need a flag,
Here too we surely shine,
For Betsy Ross was one of us,
Her sewing was most fine.

George Washington her dwelling sought,
In Arch Street, still it's there,
To plan a flag, they did it well,
No other is so fair.

The rainbow red, the fleecy cloud,
Stars on a field of blue,
The colors mean the same today—
The brave, the pure, the true.

We're proud of being Quakers now,
Since Hoover too is one,
Penn (Quaker), crowns our City Hall,
His hat must weigh a ton.

Penn treated with the Indians,
We love the spot to mark,
It has been beautified and now
Is called, "Penn's Treaty Park."

The pew where Washington once sat,
Christ Church will show with pride,
Ben Franklin's quiet resting place,
Is very close beside.

Our own delightful Fairmount Park,
Thousands of acres wide,
To make it one ideal place
Nature and art have vied.

Ravines and glens, old trees and flowers,
A river running through,
All beauty lovers must exclaim,
"A most enchanting view!"

Our Uncle Sam has here a mint,
He coins his specie bright,
A guide most bland will take you through
Most interesting sight!

A few miles off is Valley Forge,
We go and go again,
And think of all the hardships borne,
By Washington's brave men.

Stephen Girard endowed a Home,
To give the poor more joys,
Thousands of famous men today,
Were once its orphan boys.

Its worth and wealth words can't express,
Eternity will tell,
We know this man endowed with wealth,
Did surely use it well.

The name of Philadelphia,
Suggests the love of brother,
Just come along, we'll show our love,
For maiden, wife and mother.

* * *

THE BUDGET

In each and every month of the year there is some outstanding day, or event or celebration. *The most important subject for the month of March is—THE BUDGET.*

While the women of the church have special work which they are supporting nobly yet they are responsible for the Budget—more responsible perhaps than the men. Why? Because women are in the majority in every church.

Did you know that in the government statistics *Women* are the "unit of measurement"? Consult, if you will the government church census and you will find the statistics given thus:

"Males per 100 females —."

Our hearts are saddened because of the decline in our missionary contributions. It is unbelievable that the United Presbyterian Church will permit the 20 missionaries who have been recalled to remain at home. Cannot the "100 females" in every church refuse to accept the "minority report" and so speak and work and pray that the Budget for 1929-1930 may not

only be fully met, but be sufficiently over-subscribed to insure the return to their fields of the twenty missionaries.

* * *

QUESTIONNAIRE

1. Wanted—500,000 teachers—Where?
2. Who says "I don't want my daughter to be as ignorant as a hen"?
3. "None of us are good Christians" Whose confession?
4. Who has a genius for friendship?
5. "Hold on to the boys; perhaps they will learn to walk the Jesus Way." Whose advice?
6. What service did Dr. Westerman render to the Sudan?
7. Where is a boy of seven years of age his own master?
8. Where did a mother want wages for allowing her daughter to go to school?
9. "A forked stick." Used for what?
10. Why is a "City Plan" a Christian project?
11. What constitutes a successful church?
12. "I didn't believe it could be true, so I didn't go." Whose lament?
13. What is Nuida teaching the patients in the hospital?
14. Headquarters for Santa Claus—Where?
15. What is the most important event in the U. P. Church during the month of March.
16. How does one department of mission work lend itself to another.
17. 12,000 pounds of "punchings" a month.—Where found?

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building, 9th St., Pittsburgh, Pa.

Here follows a list of the Thank-Offering reports that have been received since the list appeared in the February Magazine:

Presbyterial	Secretary	Date Received
18. New York	Mrs. B. Bauer	January 7, 1929
19. Puget Sound	Mrs. Christina M. Tucker	January 7, 1929
20. Oregon	Mrs. W. B. Lacy	January 7, 1929
21. College Springs	Mrs. D. O. McCreight	January 7, 1929
22. Philadelphia	Mrs. J. L. Montgomery	January 7, 1929
23. Lake	Mrs. J. A. C. McQuiston	January 8, 1929
24. Caledonia	Mrs. Neil Cameron	January 8, 1929
25. Wisconsin	Mrs. Hugh P. Christison	January 8, 1929
26. Hudson	Mrs. Henry Bewkes	January 9, 1929
27. Wheeling	Mrs. John W. Bickett	January 10, 1929
28. Vermont	Mrs. Geo. M. Esdon	January 10, 1929
29. Ohio North Western	Mrs. Charles H. McClung	January 11, 1929
30. Keokuk	Mrs. C. E. Hayman	January 11, 1929
31. San Francisco	Mrs. M. Miller	January 11, 1929
32. Boston	Mrs. Fred Barker	January 12, 1929
33. Arkansas Valley	Mrs. S. A. Wallace	January 12, 1929
34. Muskingum	Mrs. A. C. Duncan	January 14, 1929
35. Concordia	Mrs. H. L. McClurkin	January 14, 1929
36. Chartiers	Miss Jane Allender	January 14, 1929
37. Illinois Southern	Mrs. Solon Fullerton	January 14, 1929
38. Detroit	Mrs. H. M. Steele	January 15, 1929
39. Cleveland	Mrs. J. A. MacDonald	January 15, 1929
40. Steubenville	Mrs. Carl H. Smith	January 15, 1929
41. Mercer	Mrs. C. O. Vance	January 15, 1929
42. Westmoreland	Mrs. Christy G. Shaw	January 15, 1929
43. Conemaugh	Mrs. L. H. Miller	January 15, 1929
44. Cedar Rapids	Mrs. Joe Hay	January 15, 1929
45. Allegheny	Mrs. Murray A. Service	January 15, 1929
46. Kiskiminetas	Miss Ethel V. Ashbaugh	January 16, 1929
47. Frankfort	Mrs. J. O. Smith	January 16, 1929
48. Butler	Mrs. John J. Campbell	January 16, 1929
49. Mansfield	Mrs. M. A. Eakin	January 17, 1929
50. Ohio First	Miss Iva J. Cline	January 17, 1929
51. Kansas City	Mrs. O. R. Dunlap	January 17, 1929
52. Xenia	Miss Lulu Henderson	January 17, 1929
53. Uncompahgre	Mrs. Willis A. Brown	January 21, 1929
54. Rock Island	Miss Cora M. McKown	January 23, 1929
55. Monongahela	Mrs. B. M. McCartney	January 25, 1929

Life Members

LIFE MEMBERS

From Dec. 1, 1928 to Jan. 1, 1929.

\$25.00 each.

247. Mrs. Emma Smith, Oak Park, Ill. By Mr. and Mrs. J. Graham Orr.
248. Ada Meloy, Evanston, Ill.
249. Mrs. Emma Cummins, Chicago, Ill. By a friend.
250. Mrs. F. F. Main, Chicago, Ill. By a friend.
251. Mrs. W. F. McClenahan, Chicago, Ill. By her aunt, Mrs. D. F. Matchett.
252. Kate Stewart, Chicago, Ill. By Mrs. Duncan MacIennan.
253. Eleanor Pressly, Erie, Pa.
254. Mrs. Ralph Reichard, Hartstown, Pa.
255. Mrs. Melicent Porter, Hartstown, Pa.
256. Mrs. Isabel Mason, Hartstown, Pa.
257. Alma Carringer, Jamestown, Pa.
258. Esther D. Redmond, Meadville, Pa. By W. M. S.
259. Elizabeth Hayes, Espyville Station, Pa.
260. Mrs. B. C. Mook, Oil City, Pa. By Oil City, W. M. S.
261. Mrs. William Douthett, Jamestown, Pa. By her children and friends.
262. Mrs. Roco Foglia, Jamestown, Pa. By the Martha Circle.
263. Mary Gillespie, Erie, Pa. By W. M. S.
264. Mrs. James Lewis, Jamestown, Pa. By friends.
265. Mrs. Loyd Lane, Jamestown, Pa. By a friend.
266. Mrs. Howard Artman, Greenville, Pa. By Y. W. M. S.
267. Mrs. John Enterline, Greenville, Pa. By Jr. M. S.
268. Alice Blair, Jamestown, Pa.
269. Marion Britton, Jamestown, Pa.
270. Mrs. W. Bruce Wilson, Coraopolis, Pa. By her husband.
271. Mrs. A. W. Bickerstaff, Coraopolis, Pa. By her daughter, Stella.
272. Sara Gordon, Coraopolis, Pa. By a friend.
273. Elizabeth Arras, Coraopolis, Pa. By Mary MacDonald.
274. Dora Chapman, Columbus, Ohio. By Isabelle W. Dillon.
275. Mazie Neison, Coraopolis, Pa. By a friend.
276. Lillian Becker, Mt. Washington, Pa. By a friend.
277. Gertrude Young, Mt. Washington, Pa. By a friend.
278. Mrs. Thomas G. English, Pittsburgh, Pa. By Mrs. George Sands.
279. Mrs. Thomas McMasters, Pittsburgh, Pa. By Mrs. George Sands.
280. Mrs. A. M. Milligan, Dormont, Pa. By her husband.
281. Jennie Lee Vineyard, Shedd, Oregon, By her aunt.
282. Mrs. Elma Hall, Kirklin, Ind. By William Hall.
283. Mrs. J. M. Turner, Martin's Ferry, Ohio.
284. Martha Evans, Martin's Ferry, Ohio.
285. Mrs. Walter D. McCleary, Martin's Ferry, Ohio. By Mae McCleary in memory of her father and mother.
286. Mrs. Clara Varns, Marissa, Ill. By Y. W. M. S.
287. Mrs. L. E. McClintock, Marissa, Ill.
288. Mrs. George F. Dryden, Marissa, Ill.
289. Mrs. William Campbell, Marissa, Ill. By her children.
290. Mrs. R. A. Chapman, St. Louis, Mo.
291. Mrs. F. H. Hauhart, St. Louis, Mo.
292. Martha Bonner, St. Louis, Mo.
293. Mrs. L. P. Van Houten, Overland, Mo.
294. Mrs. Ned Crider, Maplewood, Mo.
295. Mrs. L. J. Reed, Clio, Michigan.
296. Mrs. C. W. McClure, Atlanta, Georgia.
297. Anna Rutherford, Knoxville, Tenn.
298. Ethel Beck Miller, Winterset, Iowa, By her sister.
299. Mrs. Harold Ward, Avalon, Wis. By her mother, Mrs. J. R. Hadden.
300. Mary McGowan, Janesville, Wis. By five friends.
301. Mrs. George Pearson, Merrimack, Wis. By a friend.
302. Mrs. David Roberts, Portage, Wis. By a friend.
303. Mrs. J. R. Thorp, West Allis, Wis. By a friend.
304. Mrs. James Wilson, West Allis, Wis.
305. Mrs. Dewitt Kennedy, Valencia, Pa. By Mrs. William Wilson.

306. Mrs. George J. Schmidt, Pittsburgh, Pa.
307. Mrs. H. A. Smalstig, Pittsburgh, Pa. By Mr. H. A. Smalstig.
308. Mrs. A. B. Golden, Avalon, Pa. By her daughter, Jane.
309. Mrs. William Kakilty, (In Memoriam) By her son, A. W. Kakilty.
310. Mrs. Auleene Marley Jamison, Allison Park, Pa. By the Hampton W. M. S.
311. Margaret Jane Grubbs, Tarentum, Pa. By her aunt, Nannie E. Grubbs.
312. Mrs. Minnie McCalmon, Pittsburgh, Pa. By Mrs. Robert Crockett.
313. Mrs. Maude Abbott, Pittsburgh, Pa. By Mrs. Oscar Emrich.
314. Norma Fisher, Bellevue, Pa.
315. Mrs. Charles King, Pittsburgh, Pa.
316. Clara Dierdorf, Pittsburgh, Pa.
317. Mrs. C. Shaler Bennett, Bellvue, Pa.
318. Mrs. Milton, Hein, Pittsburgh, Pa.
319. Mrs. Archie Marshall, Pittsburgh, Pa.
320. Sarah L. McQuigg, (In Memoriam) By her niece, Alice B. Dice.
321. Mrs. Sara Frazier, Pittsburgh, Pa. In memory of Mrs. J. E. Fulton. By Mrs. Valeria F. Smith.
322. Mrs. H. E. Pease, Pittsburgh, Pa. By Mrs. Cora Wilson.
323. Mrs. C. Maeder, Pittsburgh, Pa. By Mrs. Maria Pogue.
324. Mrs. W. S. Ellis, Sewickley, Pa. By Mrs. Joseph G. Lambie.
325. Mrs. George L. Craig, Sewickley, Pa.
326. Mrs. James Sling, West View, Pa.
327. Mrs. G. H. Lautenschlager, Pittsburgh, Pa. By her friend, Mrs. E. J. Dittmar.
328. Rev. W. H. Vincent, D.D., (In Memoriam). By Mrs. W. H. Vincent.
329. Mrs. C. E. Lambertson, Pittsburgh, Pa. By friends.
330. Esther Weiland, Pittsburgh, Pa. By friends.
331. Mrs. Elizabeth B. Dold, Wilkinsburg, Pa.
332. Mrs. Sarah Thompson, Pittsburgh, Pa.
333. Mrs. Anna Brenner, Pittsburgh, Pa.
334. Mrs. Margaret McMaster, Pittsburgh, Pa.
335. Margaret Galloway, Pittsburgh, Pa.
336. Mrs. F. M. Blick, Pittsburgh, Pa.
337. Mrs. Alice Heinz, Columbus, Ohio. By Ewing Group, 1st Church, Columbus, Ohio.
338. Mrs. C. B. Simpson, Miller's Ferry, Alabama.
339. Mrs. H. L. Anhorn, Miller's Ferry, Alabama.
340. Mrs. J. D. Wilmer, Miller's Ferry, Alabama.
341. Mrs. George Miller, Rutherford, N. J.
342. Lucile Spalding, Albany, Oregon.
343. Mrs. Miriam Pantall Dixon, Portland, Ore. By her mother Mrs. L. W. Pantall.
344. Mrs. Mary Hollowell, Portland, Oregon.
345. Mrs. C. F. White, Des Moines, Iowa. By her daughters.
346. Mrs. Ella Graham, Des Moines, Iowa. By a friend.
347. Mrs. Ellen Blunt, Whitinsville, Mass. By the W. M. S.
348. Mrs. Annie Forsythe, Whitinsville, Mass. By the W. M. S.
349. Mrs. Catherine Magill, Whitinsville, Mass. By the W. M. S.
350. Mrs. Walter Graig, East Meredith, N. Y. By W. M. S. Gilchrist Memorial.
351. Mrs. Augusta Smith, Bloomville, N. Y. By W. M. S. Gilchrist Memorial.
352. Mrs. Samuel Shearer, Bloomville, N. Y. By W. M. S. Gilchrist Memorial.
353. Mrs. S. E. Giffen, Canonsburg, Pa.
354. Mrs. Esther Donaldson Jamieson (In Memoriam). By her daughter, Mary Jamieson.
355. Mrs. Geo. H. Challener, Washington, Pa. By her husband.
356. Kathleen Crumm, Canonsburg, Pa.
357. Mrs. Nettie Mendenhall, Houston, Pa. By a friend.
358. Wilma McIlvaine, Houston, Pa. By her parents.
359. Mrs. Minerva J. Morgan (In Memoriam). By her daughter, Mrs. James Stoffer.
360. Mrs. John Stoffer, (In Memoriam) By her son, James W. Stoffer.
361. Mrs. Mary B. Farrar, Hickory, Pa.
362. Clara Witherspoon, Bulger, Pa. In memory of her mother, Mrs. Samuel Witherspoon, who died Nov. 27, 1919.
363. Mr. J. A. Witherspoon, Bulger, Pa. By Mrs. J. A. Witherspoon.
364. Sara Ellen Hutchinson, Cecil, Pa. By Venice Y. W. M. S.

365. Mrs. John R. McNary, Washington, Pa.
366. Elizabeth S. Duncan, Washington, Pa.
367. Mrs. Daniel C. Campbell, Verona, Pa. By W. M. S.
368. Mrs. Vianna Osbourne, Verona, Pa. By friends.
369. Thomas A. Munro (In Memoriam). By his wife, Mrs. Joan Munro.
370. Mrs. J. Smith Miller, Pittsburgh, Pa. By her husband.
371. Stella Bickerstaff, Coraopolis, Pa. By her parents.
372. Mary Goddard, Pittsburgh, Pa. By Mrs. S. J. Fleming.
373. Mrs. Harry P. Morgan, Pittsburgh, Pa.
374. Elizabeth Pollock, Pittsburgh, Pa. By Minnie Edmundson, in memory of her mother.
375. Mrs. E. H. Thompson, Crafton, Pa. By Mrs. Alexander Carson and Mrs. Lee Morgan.
376. Mrs. C. E. Angove, Loveland, Colo. By her husband.
377. Mrs. Abba Temple, Torrington, Wyo. By a friend.
378. Mrs. R. A. Lawhead, Torrington, Wyo. By a friend.
379. Mrs. R. V. Eaton, Torrington, Wyo. By a friend.
380. Mrs. George M. Wallace, Denver, Colo. By Mrs. Elizabeth O. Croft.
381. Mrs. E. M. Aller, San Diego, Calif. By Belle Wright, Olive Riney, Elva Hamilton, Agnes and Margaret McCallum.
382. Mrs. C. M. Snodgrass, Ft. Morgan, Colo. By her husband.
383. Mrs. W. A. Culit, Ft. Morgan, Colo. By her husband.
384. Mrs. Robert McClain, Ft. Morgan, Colo. By her mother, Mrs. Ella Brownlee and sister, Mrs. C. M. Work.
385. Mrs. J. W. Groves, Ft. Morgan, Colo. By her daughters, Mable, Edna and Gladys.
386. Mrs. Annie C. Muller (In Memoriam) By Denver friends.
387. Sadie Archer, Princeton, Ind. By Margaret and Stella McClurkin.
388. Esther Dame, Princeton, Ind. By Ruth and Martha Dame and Margaret McClain.
389. Anna Hudelson, Princeton, Ind. By the Maria Blair Y. W. M. S.
390. Mrs. Dorothy Volker, Somerville, Ind. By friends.
391. Dorothy Winifred Thorp, (In Memoriam). By her parents.
392. A memorial to Rock Prairie friends whom God has called home this past year whom "we have loved long since and lost awhile." By Rev. and Mrs. Karl Megchelsen.
393. Mrs. L. H. Miller, Bolivar, Pa. By her husband.
394. Nancy Mahan Boobyer, Pittsburgh, Pa. By her mother.
395. Mrs. W. C. Ecker, Jr. Oakmont, Pa. By her husband.
396. Mrs. Nellie Donaldson, McDonald, Pa. Charter member, McDonald Y. W. M. S.
397. Mrs. Blanche McDowell, McDonald, Pa. Charter member, McDonald Y. W. M. S.
398. Mrs. Anna McElfresh, McDonald, Pa. Charter member McDonald Y. W. M. S.
399. Mary Nicklass, Pittsburgh, Pa. By Mrs. Margaret Milholland and Mrs. J. Page.
400. Carrie Nicklass, Pittsburgh, Pa. By Mrs. W. J. McGahan and Mrs. Elizabeth Schuetz.
401. Mrs. Margaret Reis, Pittsburgh, Pa. By Mrs. J. Ritchie and Mrs. J. McPhillimy.
402. Mrs. Elizabeth Cooper Pollock Sherard, (In Memoriam) A tribute of love by her daughter, Mrs. A. A. Frazee.
403. Mrs. Mary Ann McMullan Core, (In Memoriam) In loving appreciation by her niece, Mrs. A. A. Frazee.
404. Armstrong J. Coventry, (In Memoriam) By his wife, Mrs. Jessie B. Coventry.
405. Mrs. Henry C. Smith, Pittsburgh, Pa.
406. Mrs. Alice Mae Donald Clements, Wilkinsburg, Pa.
407. Mrs. A. C. Wise, Wilkinsburg, Pa.
408. Mrs. Ula Shane, New Sheffield, Pa. By Grace Ewing.
409. Mrs. Elizabeth K. Christy, New Sheffield, Pa. By Elizabeth McK. Moore.

Young Women's Department

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalry, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1928—1929

Support of Girls' Boarding School, Pasur, India, \$4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Mrs. Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorel, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, \$800 each or \$1,600. Total Askings, \$8,630 or \$300 more than received in 1925—1926.

NEW YOUNG WOMEN'S SOCIETIES

Illinois Presbyterial—Oakdale, Y. W. M. S.

Oklahoma Presbyterial—Guthrie King's Daughters—14 Members—President, Mildred Jarred.

Will you not please send in the data relating to the formation of that *new society*. Be sure to give this information to the Y. W. Secretary of your presbyterial so that she may include it when she fills in the presbyterial blank? Only a few days until March 31! Be one of the one hundred per cent congregations as to a Y. W. Society.

YOUR REPORT

is due at the close of the church year, March 31. The Y. W. Secretary in your presbyterial should have it April 5. How can she have her report complete unless each society sends a complete report? How can she have a full report on time if some society delays?

There is only one *small* job for each society. Please help to make the convention report worth while. This notice can be in your hands by very early March. You will have ample time to be prompt. Let no society be a disappointment to the W. G. M. S.!

YOUNG WOMEN'S SPECIAL FUND, ETC.

This is the last report societies will receive of the standing of our special fund before the close of the year's work. If you are of the kind that

postpones payment to this and other mission funds until the last opportunity in the last month of the year, will you not *be sure to be in*?

354 societies were reported as supporting the Special Fund in 1927 and 273 in 1928. Is it possible that the *two* should be a *three* in the latter figure and a mistake was made in taking off the records? Perhaps so. Anyway, not all societies contributed; *more than one hundred* failed to do so. The treasurer's report in January showed a balance to this account of just fifty cents short of \$1600.00. The total asked is — well what does it say at the head of the Y. W. Department's pages? This number of the Magazine should reach you about the first of March. If you have overlooked the Special, you have time to gather it before your report must go to the presbyterial Y. W. Sec'y.

Now what is the "and so forth"? It may be any one of the items found on your report blank. Have you seen to it that each of the *Seven Departments* has been remembered by you? Only 182 of the 480 societies remembered last year. Was your society one of these? 301 sent to the presbyterial its Presbyterial Expense Fund, its *Membership dues*. Are you a member in good standing in your presbyterial because you paid your membership fee? 213 and 238 respectively paid to the W. G. M. S. Expense Fund and the Isaiah Fund. It is often urged that each society purchase for 15 cents a book that

costs *many times fifteen cents*, the *Statistical Report*. It tells you just what other societies are doing for mission work as related to the W. G. M. S. Incidentally, it gives yours, too. Be very earnest, not that a *big total* is required but a real effort to be useful is very essential.

"Earnestness doubles energy, increases speed, lengthens endurance; earnestness is the great multiplier in all effort."

LITTLE THINGS

"Despise not the day of small things." Little things must always be reckoned with, whether they make for good or ill. The tendency is to prepare well for the great opportunity, but to slight the seemingly minor matter.

It was the imperfect bolt, the little flaw in the timber, the particle of dirt in the cogs, the rust-eaten girder or other minute imperfections that caused the machine to break, the ship to sink. No tiny hole in the dike, no submerging of the surrounding country. The "flu" germ is perhaps very small but it is said, in its several onslaughts to have caused more deaths than the Great War.

The Federal Bureau of Printing and Engraving has discovered something astounding. When the perforations are made in the sheet of paper from which postage stamps are cut, tiny bits of paper fall to the floor. Would you believe it that in *one month* 12,000 pounds of "punchings" are swept up?! The Bureau hopes to redeem any loss by making a profitable sale of this waste paper.

We are often reminded of the power of a snowflake when it is multiplied many fold,—how it can stall the mightiest railroad engine and weigh down buildings to their destruction. It can also prove a barrier to danger, protecting those hiding behind its fortress.

The artist finds little things to be

her friend or foe. How she notes the least detail, the slightest shadow, the tiniest bit of off shades in color, the tendency to lack of symmetry, not noticeable to a novice! Her picture is made by observing little things. She who excels in art is a close student of nature. She revels in the beauty of the setting, in the peculiar shape of the tree in the old orchard, in its coloring. She makes *toy-life* so-called, to apparently live. By a series of slight adjustments, toys become children, animals,—animate, and the book abounds in beautiful pictures. Children hang over the pages of the book, laughing at the antics of boy, girl or animal,—just a toy the artist made live. Little touches of paint in the right way—finally a great picture.

If little things hold such sway in material life whether in creative or destructive force, how important to care for the little things that influence the moral and spiritual life. A smile, a cheerful nod, a friendly handshake, a note of thanks, a pleasant word or a kind deed may not mean much in itself but the different little acts gathered in one life will make a life of worthy influence.

If the Government at Washington is concerned about tiny specks of waste paper, surely we as professing Christians should consider as valuable or damaging the little things entering into character.

A life is as nothing as to size in comparison with nature's sun, moon or stars yet in God's sight may be but a little lower than the angel. Life is immortal. Let us take care what we admit to its heart. The little things entering in may enrich or impoverish. "The little foxes spoil the vine." The rain drops refresh the vine. What shall be our care as to the little things?

YOUNG WOMEN'S SPECIAL WORKERS' COLUMN

(Note—It is hoped that each month a contribution from one of our special workers shall appear in this column. Mrs. Ruth Lobaugh Walker, home on furlough from Gorei, Abyssinia, was first to respond to this request. Since our workers are making this special effort, we trust that the members of the Young Women's and Girls' Circles will read faithfully what is presented.—Y. W. Secretary)

A letter has just reached me from a fellow worker in Gorei telling me



Mrs. Ruth Walker and an Abyssinian woman, wife of the sick man referred to. Her name is Mrs. Gobri Emmanuel.

an interesting sequel to an experience she and I had some two years ago. Miss Bayne and I had started out on our horses for a little ride when a servant of the clinic came to us and told us that he had heard that a man of our acquaintance was quite ill and had been asking that we go to see him. He told us that this man had been coming to our church services but his family was Pagan and had not called on us until after calling in the witch doctor.

We went to this home to find the patient seriously ill with pneumonia

and confined to his bed. All that could be done by the witch doctor had been done and the patient had continued to grow worse! Finally a servant from the clinic had been told and so the word was brought to us. The story of the medical attention is a long one of patient nursing. Finally the patient rallied and slowly regained his health.

The wife we had tried to win during this time of contact but she kept aloof and would come to our home only on very special invitation and to to the church when we would go for her. The husband is an Amhara, able to read and write, and holds a position with the government, that of a collector of taxes for imported salt. He was transferred to Sayo shortly after his restoration to health and later to Gambeila, leaving his family in Sayo. He has a copy of the Bible in his language and attends church services when he is near one of our Mission Stations. His wife still could not be won.

And then Miss Blair returned to her work in Sayo after a furlough in America. As soon as the rains stopped and the roads were fit for travel, she started out with some of the women of the Mission Hill to hold religious services on Sabbath afternoons. Her first meeting was in a home near that of our Pagan friend. When they were ready to go to the next house she went with them and now they write me that she is a faithful member of the little band of Christian women which each Sabbath afternoon goes from house to house in the village of Sayo holding services in the homes.

You can see how the work of one department of the Mission lends itself to another. The medical department provided the opportunity for seed to be sown in this heart and two years later we find this woman willing to give up her Pagan ideas and willing to take her stand with the Christian Women of the Mission.

—Mrs. Ruth Lobaugh Walker.

Methods

THE MEMBER

The sponsor and the officer have both received some attention. Some responsibility rests upon the member also. The sponsor and officer are helped or hindered by the individual member. What sponsor can direct a society if the members are dull of ear? What president can lead her society if the member be indifferent or lukewarm? What secretary can compile a good report if the member will not cooperate? What treasurer can face her presbyterial upstandingly if the member fails to support the treasurer or does it tardily? So we see that the member is a very important factor in the society.

The standard of excellence of the society rests with the member. The program revolves about her. The presbyterial is made up of such as she—to its credit or discredit. The W. G. M. S. *is what the member is.*

The member—Y-O-U—may be an asset or a liability. What you do, what you say, what you are in every day contacts decide part of your value to the society. Your attitude of interest and faithfulness to the meetings of the society in so far as able settle the rest. Are you a good member?

Mrs. H. E. Pike, 409 N. 7th St., Rushville, Indiana, has sent in the new year book of the W. M. S. It is strikingly significant of the book used as a basis of study for the first six months of 1929,—Jean Mackenzie's *Friends of Africa*.

The cover is black—lettered in silver and leaves fastened in by means of a silvery ribbon. One page near the front gives a list of twenty-four different objects from which to choose in answer to roll call. The pages are mimeographed. An especially unique feature is a drawing, illustrating a vital thought of each program. Hence the book is full of pictures and very interesting.

A suggestive program has been received from the York, Pa., Y. W. M. S. The cover is brownish-tan on which a cut-out in yellow of the continent of Africa is pasted. Our three African missions, Egypt, the Sudan and Abyssinia are outlined in black. A place is left in each program for notes on Y. W. work. Current events in missions, the missionary letter and the annual report all receive prominence as well as the general subject.

Mrs. Paul Stewart, 720 W. Poplar St., York, Pa., sent a short explanation of the year book, where to find material for certain subjects, etc. Any further information may be secured from Mrs. Stewart.

Bible Readings

161. Josh. 11:15-23.
162. Josh. 18:1.
163. Josh. 18:6.
164. Josh. 19:49,50.
165. Josh. 14:12-14.
166. Josh. 24:16-24.
167. Josh. 24:1.
168. Judg. 2:8.
169. Josh. 24:30.
170. Josh. 24:33.

171. Why did God appoint judges?
172. Who was Israel's first judge?
173. What peculiar ability did Ehud have?
174. Who was Shamgar and what did he do?
175. What woman judged Israel?
176. What man yielded to her leadership?
177. Which had the greater courage?
178. Who was Jael?
179. What great service did she render to Israel?
180. To whom did Deborah and Barak give in song the glory of victory?

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

In one of the early days of the month of February, 1929, the following card reached me. As it tells its own story, I shall just copy it verbatim, because I know that every reader of the Magazine will be interested in it:

In Loving Memory
of

MARGARET McVICKAR WATSON

Widow of the Rev. Andrew Watson, D. D.
Who died in her son's home at the American University, Cairo

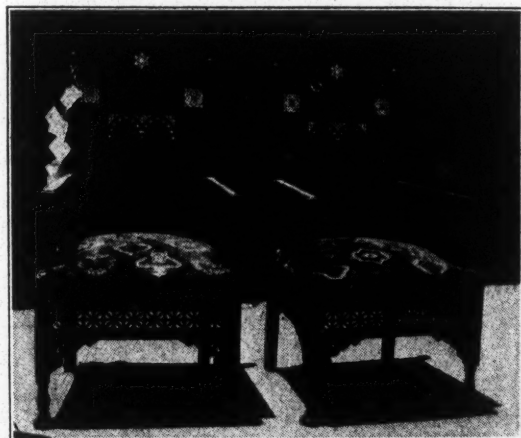
January 11, 1929, in her ninety-fifth year.
"His servants shall serve Him and they shall see His face"

Funeral Service at the American Mission Church, Cairo

on Saturday, January 12, at 3 p.m.
Interment at the American Cemetery,
Old Cairo.

The card and the accompanying letter from her devoted son, Dr. Charles R. Watson, of the American University at Cairo, brought back to me our visit to Dr. Watson's home in Cairo, Egypt, in 1911. You will recall that our Treasurer, Mrs. J. B. Hill, and myself were sent as commissioners from the Women's General Missionary Society to visit our three mission fields. We left New York September 22, 1910, and visited India and the Sudan first, so that it was sometime during the month of April before we reached Egypt. We were guests, as before stated, in the Ezebekia Building, where Dr. and Mrs. Watson had their home. During our stay in Cairo the Fiftieth Anniversary of the arrival of Dr. Andrew Watson and his wife in Egypt as missionaries of the United Presbyterian Church was celebrated, in the American Mission Church in the Ezebekia Building. I wish I had time and space to tell you about that meeting. The missionaries from every station in Egypt that could possibly get there, were there. A splendid program was prepared and addresses

were made by men who had known them intimately and knew all about the wonderful service that they had rendered the Kingdom during their fifty years labors. The missionaries presented them with two chairs made of carved wood, embellished with designs in mother of pearl. The cards of the donors were strung on pieces of ribbon and hung on one of the chairs. Dr. and Mrs. Watson were both very much pleased, of course, and were escorted and seated in the chairs to listen to the program. Other friends from near and far had also sent gifts of various kinds, so that their hearts were full of joy and rejoicing, not only that the Lord had honored them by so long a term of service, but that they seemed to be appreciated and loved, not only by their colleagues in the work, but by all who came in touch with them.



Chairs presented to Dr. and Mrs. Watson at the celebration of their Fiftieth Anniversary in Egypt.

I am sure you will enjoy seeing the picture of these chairs shown on this page.

The ruler in Egypt at that time was the Khedive, and he used to have annual receptions. At every one of these Dr. and Mrs. Watson were in

the receiving line and honored by him in every possible way.

There was a large company, there was prayer and there were many songs of rejoicing, in addition to the kind words. Hearts were full, but no one there enjoyed it more than the two visitors from the "Church at home."



DOCTOR AND MRS. ANDREW WATSON
Cairo, Egypt.

Dr. and Mrs. Watson, were, as far as looks and activities went, equal to the younger missionaries, as you will note from the picture taken at that time. True the Doctor's hair and beard were gray and Mrs. Watson's hair, too, showed a few silver threads, but there was no missionary in Egypt more active and alive in every sense of the word than were these two who had rounded half a century of years as representatives of the Kingdom of our Lord and Saviour Jesus Christ.

Now the card which heads this article shows that she lived to serve the Lord for sixty-seven years, al-

most. being busy, as her son, Dr. Charles, like to put it, "going strong," up until almost the last week of her life. Her husband, the father of her children, the partner of her life with its joys and sorrows for many years, preceded her in the Heavenly Mansions.

What a beautiful providence it was that the Lord planned that Dr. Charles should be in Egypt in time to receive the farewell blessing from his father before he left for the "better country" and that he should also be in Egypt and have his Mother in his own home so that he could minister to her in the last few weeks of her life. Her last Christmas was a very happy one, surrounded by children and grandchildren and long, old time friends. Going up and down stairs was hard on account of her rheumatism, so she was not out much at church, but busy about household affairs and helping to get ready the Christmas feast. After Christmas she seemed to fail rapidly, was not in bed all the time, but up and down. A letter from one of the missionaries says that she called to see her on Friday and Mrs. Watson smiled and said "goodbye." This was one who had worked with her for many years and knew and loved her for what she was. She talked much about Heaven and of the loved ones gone before, with whom she was so soon to be reunited.

The law in Egypt requires burial within twenty-four hours after death. I wish you could know how the missionaries rally around each other in time of death or sorrow, everyone anxious and eager to do something, so that everything was done that possibly could be done. The funeral was Saturday afternoon, with a large attendance, the house was crowded, flowers in great profusion and very beautiful, the service full of hope and thanksgiving. "Why not? What more could we ask after ninety-five and one-half years of life, sixty-seven years of life and service in Egypt?"

Her body rests beside her husband in the cemetery of Old Cairo. Messages of sympathy and appreciation have been pouring in from all over the world. Who can imagine her reception in the "better country" and the host of Egyptians that would welcome her, who never would have known the Way of Life had it not been for the services of herself and her husband. Those who knew her best feel that we have lost a beloved friend and counsellor. She is not dead, but has entered into everlasting life. Praise the Lord.

A cable has been received asking for the money for the erection of the Community House in Benha. Word has also been received that building has commenced in Beni Suef. The entire amount of money for Beni Suef has been forwarded, \$32,500.00. We have every reason to believe that the building will be completed without any deficit under the efficient management of Mr. C. S. Bell.

Those of our number who were afflicted with the Dengue Fever at last accounts were all recovering, but Mr. S. I. Acheson and family were ordered home on account of his failure to reach normal health and strength. Do not forget to pray that he may speedily recover when he reaches the home land.

The Egyptian Mission has conferred a great honor upon one of the missionaries of the Women's General Missionary Society. Miss Helen Martin, who has completed fourteen years of service as a missionary in Egypt and has for a number of years been President of the Cairo Girls' College, was honored by being elected President of the Egyptian Missionary Association at its annual meeting in January, 1929, the first time that a woman has been so honored, as far as our memory goes, in any of our mission fields. We feel that the honor was richly deserved and are sure that Miss Martin filled the position with ability and grace.

INDIA

At last accounts Dr. Maria White, who was seriously ill, as our previous article reported, has recovered and she writes that she is in better health than she has been for years, busy at work in the White Memorial Hospital at Pasrur.

In letters received giving some interesting details about the Annual Meeting of the Mission in October, one notable fact was mentioned, namely, there were exactly double the number of women present that there were men. We do not like that condition of affairs. We are desirous that the women shall have opportunities of voting and expressing their opinions on the different subjects that come before the Mission, but we would very much regret to have anything come up in the meetings in which the women would be on one side and the men on the other. That would be deplorable. We are therefore prayerfully considering whether we will send any more women out as missionaries to India until our Board of Foreign Missions is able to send the men back who are being detained in this country for lack of funds. Doesn't your heart ache when you read that? Just think, men of consecrated lives who had given themselves over to the Lord in that country, after years of experience kept in America "for lack of funds." Think of the work over there that needs them so badly. It has to be cut down and crippled in every way, new fields that were opened in answer to prayer closed and abandoned, boys' schools closed and given up, not for lack of willing workers at home and abroad, but "for lack of funds." Let us continue to pray that the Holy Spirit will so work upon the hearts of our people that this condition of affairs will be quickly terminated.

SUDAN

Our Girls' Boarding School continues to have the largest enrollment it has ever had at this season of the

year, and the health of all our workers is good.

Miss Grove is busy in this country, preparing for greater usefulness, if possible, than ever. She is putting part of her time in in the United Presbyterian Seminary and the University of Pittsburgh.

As you know Miss Grove was one of those who was able to enjoy the Foreign Missions Conference in Detroit. In fact all of your representatives who were there have expressed their appreciation at being permitted to attend. The Foreign Secretary will have nothing more to say about the Foreign Missions Conference, because Mrs. White, our Editor, has planned that each of the missionaries who attended should have something to say in this number and give you their own opinion of its value and the inspiration received by all who were permitted to attend.

At last we think we have good news to write concerning

ABYSSINIA

We have elected a nurse and are hoping that she may sail in March. We think it would be wise not to print her name, lest it might be that the Lord would hinder her sailing, but we confidently expect, at this writing, that she and Miss Florence White will sail for Abyssinia sometime in March. Won't you pray that our expectations may be fulfilled and that the Lord will send this nurse and Miss White, who is so devoted to the work in Addis Ababa, back to the field where they are so badly needed, the George Memorial Hospital?

We are also in correspondence with a young woman whose qualifications seem to indicate that she is just the one for the teacher of the Girls' School in Addis Ababa, which you will remember has been closed ever since Miss Davidson left the work, changing her name and becoming the helpmeet and companion of a worthy Christian gentleman.

I am sure you will also be pleased to know that one of the most prominent churches in Pittsburgh has undertaken to pay the salary of this nurse who we are hoping the Lord will send out, so you see how wonderful He is. He not only provides the worker, but the means for her support. Praise His name.

Miss McKibben's health has vastly improved. A letter from one of the most important members of the Staff of Columbia Hospital says that in his judgment she will be quite ready to return to her field of labor in the early summer. She seems in splendid physical condition and eager to go back to work.

In the next issue of the Magazine we will be telling you something of our struggles with the "estimates." We wait until March usually before acting upon them, so that our Treasurer will know what the receipts for the year ending the first of April will probably amount to. You remember that we only grant estimates on actual receipts, plus the Thank-Offering. If we have money coming in from bequests or annuities or gifts of any kind during the year, we are glad and thankful, because it helps us to undertake something and enter some open door which we would otherwise be unable to do, and in granting estimates we do not count on anything of this kind. Just, how much did we get last year, and what is the Thank-Offering? You see we do not have what the other Boards have to contend with, a budget, but just trust the Lord and use the money He sends, feeling that He knows exactly what is needed and will not allow the work to suffer, if we are faithful.

Will you pray as never before for an outpouring of the Spirit upon our Church, that sinners may be brought into the Ark of Safety in large numbers; that every Board of the Church may be blessed with sufficient funds to satisfy the great demands that are being made upon them; that the mem-

bers of missionary societies may be largely increased, and consequently the readers of the Magazine grow in number; that family altars may be multiplied and many become tithe payers who have not before known the sweetness and the joy of giving the Lord His tenth. Oh, if we were all tithe payers, instead of the Boards

being crippled for work, they would hardly know what to do with the money that would flow into the Lord's treasury. Pray that He will help us during this year upon which we have entered to serve Him more faithfully, more zealously and more honestly than any previous year of our lives. It may be our last.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

LITERATURE

The following leaflets are among the supply that awaits your orders;

Why Teach Temperance to Children.

Facts Concerning Alcohol.

Temperance Bulletin Board.

Why a Boy Should Sign the Pledge.

Alcohol and Athletics.

The Sabbath.

The Desecration of the Sabbath.

Facts About Tobacco.

How Cigarettes Injure.

If Women Should Smoke. (Poem)

Why I Left the Mormon Church.

Remember This About Mormonism.

Who Said Modify—by Gifford Gordon.

Prohibition and the Young People.

Prohibition in Brief.

Why Enforce Prohibition.

Prohibition Prosperity.

If Beer and Wine Should Come Back.

Prohibition Enforcement and Its Problems.

Citizenship.

What the Bible Says about Citizenship.

Temperance Program for Junior Societies.

Why Teach Temperance to Our Juniors.

Patriotic Precepts (Set of 10 posters) price 15 cents.

PLANS FOR SECRETARIES

This literature is free for postage; society secretaries should have a supply to distribute in their society and every presbyterial secretary should have a table of literature at her presbyterial. Neglect of this is neglect of a most important item of her duties as this is the best way to call attention to this available information. Order from the above address *in plenty of time*; do not say "some leaflets" but give the approximate number needed. Also kindly return what is not distributed unless you can make other good use of it.

HIGH ADVENTURE

The Life of Lucy Rider Meyer, By Isabelle Horton. The Abingdon Press.

The story of the life of Lucy Rider Meyer has been well named "High Adventure." Mrs. Meyer was a pioneer in many lines. A thorough education and various experiences prepared her to meet a great need. She had visions of women in wider fields of service. She believed that "trained women were needed, women who were not only good but good for something. A school for such a training—what could be simpler?"

Under her guidance the order of Deaconesses was formed in the Methodist Episcopal Church. She saw a training school established and women prepared and sent forth to serve the church. She lectured and wrote books and collected money to help establish the work.

She lived to see forty institutions—homes, hospitals, orphanages, and schools which had been either started or materially assisted by her students.

Today several buildings of the Chicago Training School and the order of Deaconesses stand as her monument.

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

CHRISTMAS AT WARM SPRING, SIMNASHO AND TAMA

Dr. R. H. Barr writes about the Christmas celebration at Warm Spring: "We had a nice Christmas. It rained a little the night before and Christmas morning, which made the roads a little muddy; but the afternoon was warm and clear. Some two hundred and fifty Indians were present for the Christmas exercise. Mrs. Barr and Bessie had put up 200 packages and over 200 sacks of candy and peanuts. Two Missionary Societies of the First Church, North Side, Pittsburgh sent \$10.00 each for Christmas, which aided greatly in providing for the treat and getting some things for the poor. May God abundantly bless the spirit that prompted the gifts. The coldest weather we have had has been 15 above zero. We have 130 enrolled in Sabbath School with an average attendance of 126."

Rev. and Mrs. Matthews, Simnasho Mission, had a Christmas tree and program Christmas afternoon. There were one hundred and seventy-eight present. Santa came, frightening some of the children and delighting others. He had a little gift of some kind for each of the children and a sack of candy and nuts for each one present. Packages of clothing were given to some of the more needy. A Christmas treat was taken to those who were sick and were for that reason unable to be present. In the evening the company had, first a Christmas sing, then saw pictures of the birth of Christ. They then went to the Community House and played games until 11 o'clock. Henry Stwyer and his family had moved into the Community House the day before Christmas, so he and his wife and a few of the older folks were present, but for the most part the evening crowd was made up of young people.

It was a full day for our missionaries and a happy day for all.

Rev. and Mrs. R. G. Smith, Tama Mission, served one hundred and forty Indians dinner and sent out twenty-five dinners to the sick.

More than five hundred Indians were made happy Christmas through the earnest efforts of our faithful Missionaries, and the good people of our Church.

Mrs. R. H. Barr has organized a Young Women's Missionary Society at Warm Spring. She says, "The young ladies are very enthusiastic over their organization." Remember this new society in your prayers.

We quote from the "Information Service." A real program of adult education is much needed in Indian education. That the Indians be taught how to farm, that a campaign be carried on to eliminate illiteracy among them and that they be taught independence and reliance upon their own efforts. There is ample evidence that Indian children are well able to handle school work.

About 83 per cent of the known Indian children 5 to 17 years of age are in some kind of school, but "the government is attempting to do a highly technical job with untrained, and to a certain extent even uneducated people."

The present course of study for Indian schools was originally prepared in 1915 and is now "very much in need of revision." The boarding schools are organized on a half-time plan with half the school day devoted to academic subjects and half to industrial work.

Only recently has full high school work been offered in the larger boarding schools and "no government Indian Schools meet the minimum requirements for accredited high schools for college entrance."

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

The following new societies have been reported: New Junior and Little Light Bearers' societies at the 44th St. Church, New York City. Junior societies at Cabin Hill, New York and Shadyside, Pittsburgh, Pa.

During the month of March blanks for the annual reports will be sent to every society. These are *most important*. Please give them your most careful attention. It is a matter of regret to the Junior and Statistical secretaries every year that some societies are careless and do not report. We would be pleased this year if we had a full report of all societies. Should any society fail to receive blanks, write to your Presbyterial Junior Secretary.

The Junior Manual opens with the following sentence: "The aim of the Junior Missionary Society is broad and many-sided." Then follows in concise form a statement of the six objectives for the accomplishment of which the Junior Missionary Societies were organized and which they are striving to attain.

The first and most important of these is, "To lead the children to Christ." It has been well said that if we as a Church cannot or do not win to Christ our own children and those in the communities for which our churches are responsible, we cannot expect the Lord to entrust us with the salvation of the multitudes in foreign lands. The first and most important work to be done by every junior leader is to teach the wonderful story of Jesus; to set forth His beautiful life, His wondrous love and perfect example of conduct in such a forcible and attractive way that every child will be drawn to Him and filled with a desire to dedicate his life to Him and to serve Him always.

It should be the earnest endeavor of every leader to consistently live Christ before the juniors. We cannot hope to win them to the service and love of a Master whom we ourselves do not serve loyally and wholeheartedly. Children are keen observers. Our example is closely watched and any inconsistency is noticed.

The second aim is "To memorize the Scripture and apply it to their daily lives." It is a sad fact that religion and the Bible do not have the prominent place in the family life once accorded them. The Sabbath day, as well as other days, is so full of secular things that the quiet study of God's Word is almost crowded out. It is of special importance, therefore, that much attention be given to Bible memory work in the Junior Society. The Psalmist says "Thy Word have I hid in my heart, that I might not sin against Thee." The chief magistrate of New York City has said that the criminal youth appearing before him have had no religious training and so have had absolutely no basis for character. A knowledge of God's Word not only keeps from sin but it is constantly a lamp unto the feet and a light unto the path, a great source of comfort and a continual delight throughout life. The Manual provides a graded Bible Memory Outline for juniors. Supplemental outlines have been published on this page from time to time. These passages of Scripture should be committed at home if possible and constantly reviewed in concert at every meeting. The juniors should be taught as much of the Bible as possible during the years when memorizing is most easy. The knowledge of the Scripture is not the only aim. There should be also the practical application of every passage memorized

to the every day lives of the boys and girls. They need to be taught to turn to God's Word for help in daily living.

The third aim is "Instruction in the spirit and form of prayer." This can best be accomplished by beginning with short prayers taken from the Bible. As confidence is gained, brief petitions expressing the child's own desires may be added. In this way the children easily and naturally learn to offer prayers that in their simplicity and earnestness are most helpful to themselves and others. Every junior should be taught the *habit* of prayer. He should be made to feel the nearness of God and His willingness to help all who come to Him sincerely. The juniors should also be taught what great things have been accomplished through prayer and the duty of praying daily for the things of God's Kingdom, as well as personal needs and desires.

The fourth aim is "Training workers for service in their own congregations and to help meet the need of the Mission Fields." The Junior Society is a Christian training school. The church will always need trained leaders and workers. The time to begin to train future leaders is when the children are young. They should be taught as much as possible about the church, its origin and history, and why it exists. This will include a study of missions at home and abroad. Excellent books have been written for the juniors about the home and foreign work of our denomination. We have also every year the most excellent study books and helps provided by the United Study Courses. The junior leader who fails to make use of these studies is not accomplishing this very important part of junior work, as is rightfully expected of her. Too much cannot be said in praise of the various text books and helps we are using this year. It is the privilege of every leader, if she so wills, to implant an interest in missions that will be life-long.

The fifth aim is "To become systematic and generous givers." This aim is most important. So long as the Church exists, giving will be necessary. It is an act of worship. There are right and wrong ways of giving. The Bible clearly teaches us how Christians ought to give. How comparatively few church members contribute to the great work of the Church at large, only treasurers of mission funds know. One way to correct this is to teach the juniors their duty and privilege in regard to supporting generously and systematically the whole work of the Church at home and abroad. When this objective is attained, giving will be regarded as a privilege and not as a rather painful necessity. The use of Thank-Offering and Junior Special boxes, the memorizing of Bible verses relative to giving, with explanations and applications, and the giving of regular offerings, is the method used in Junior Societies.

The sixth and last aim is "How to do committee work and conduct meetings according to Rules of Order." Full provision is made in the Constitution and By-Laws for carrying on the work of the Junior Societies. Various officers and committees are provided. Under the supervision of the Junior superintendent the juniors are to be taught how to properly attend to all the work and business of the societies for which they as members are responsible.

These aims of the Junior Missionary Society are called to your attention, dear junior leaders, that you may think them over again and consider, as you are reviewing the work of the church year just closing, if you have given each one of the aims of the Junior Society due thought and attention. Perhaps in your zeal for one aim you have forgotten that "The aim of the Junior Missionary Society is broad and many-sided." Let us strive to attain each one of the aims set forth in the Manual.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY

Women's and Young Women's Missionary Societies

Textbooks:

"Friends of Africa." Cloth, 75 cents; paper, 50 cents.

"What Next in Home Missions." Cloth, \$1.00; paper, 60 cents.

Helps:

"How to Use" Friends of Africa, 15 cents.

"Suggestions to Leaders" of What Next in Home Missions, 15 cents.

Maps:

Wall Map of Africa in two colors, showing locations of Protestant Missions. Price, 60 cents.

Large Outline Map of Africa. For Wall Use. Price, 25 cents.

Small Outline Maps of Africa. For individual use. 25 cents per dozen.

JUNIORS AND BEGINNERS

Textbooks:

"Camp Fires on the Congo" (Junior) Paper, 50 cents.

"Under the North Star" (Junior) Cloth only, 75 cents.

"David and Susi" (Beginners) 25 cents each.

"Windows into Alaska" (Beginners) Cloth only, 75 cents.

"Indian Playmates in Navajo Land" (Primary) Cloth only, 75 cents.

Helps:

"Suggestions for Leaders" of Camp Fires. 15 cents.

"Poster Patterns" for Camp Fires. 35 cents.

African Picture Sheet, 25 cents.

Alaska Picture Sheet, 25 cents.

Picture Map of Africa, 50 cents.

Picture Map of N. A., 50 cents.

"Nine Home Mission Stories." 25 cents.

"Prayers for Little Children." 25 cents.

NEW MISSION STUDY BOOKS

We are glad to be able to announce the new Foreign Mission Study Books for the coming year. The subjects of the Home Mission Books have not yet been received.

The name of the adult Foreign Study Book is "From Jerusalem to Jerusalem." The author is Helen Barret Montgomery, who has written so many of our study books and who knows so well how to present her study in a teachable way. I am sure that all will be delighted that she is the author of our book this year. The subject matter is the story of missions from the time of the first conference at Pentecost to the con-

ference held in Jerusalem Easter, 1928. The Chapter headings are:

I. Pentecost, the Birthday of the Apostolic Church

II. Expansion to the East and South

III. The Winning of Europe

IV. The Glorious Company

V. The Unfinished Task

VI. From Jerusalem to Jerusalem

The price is the same as in former years, 50 cents in paper, and 75 cents in cloth.

The Junior book is written by Margaret Applegarth, and the topic is "Going to Jerusalem." It is written in Miss Applegarth's usual bright, charming style. The chapter headings are:

I. Beginning at Jerusalem

II. How the News Spread

III. And Then It Reached Our Ancestors

IV. When Knighthood Was in Flower

V. I Saw a Ship A-sailing!

VI. Going to Jerusalem

The price is fifty cents in paper.

The subject for the book for very little children is "Little Lord Jesus," written by Lucy W. Peabody. The price is twenty-five cents in leatherette covers.

LEAFLETS FOR MISSION STUDY PROGRAMS

In addition to the leaflets on Home and Foreign study listed in the February Magazine are the following two leaflets, "Nomad Neighbors," ten cents (Migrant), and "Medical Work Without a Doctor," three cents, (Sudan).

PAGEANTS

Kanjunda, or From Fear of the Enemy, 25 cents.

Robert and Mary, 25 cents.

The Color Line. 25 cents.

The Friend, the Doctor (New—Our Publication) 5 cents.

Send Out Thy Light (New—Our Publication.) 5 cents.

PRAYER CYCLE

Order one now for your self; persuade every member of your missionary society to get one and use it; see that your pastor and every officer of your congregation has one; organize a prayer circle and pray together for the missionary work of the United Presbyterian Church.

Price, 10 cents each; \$1.00 per dozen; \$7.50 per 100.

A mistake in the price of one hundred Prayer Cycles was made in the January issue of the Magazine. This has been corrected in the February number. In ordering, consult this page of the February Magazine.

Tributes

MISS MARY E. COLLINS

The W. M. S. and the Jamison Bible Class of the Hopewell U. P. Church of Laurel, Pa., pay this tribute of love and respect to the memory of Miss Mary E. Collins, who was suddenly called to her Heavenly Home, November 2, 1928.

Miss Collins was a woman of quiet unassuming manner, of beautiful Christian character and unfailing cheerfulness.

She was an active worker in the W. M. S. and a life and charter member of that organization.

She was always ready when asked to serve; one who did not esteem herself better than others, but humbly did that which was her duty.

In her church life she was a model of fidelity; the House of God occupied a large place in her heart and every service of the church was graced by her presence if within the bounds of physical possibility.

In memory of her life her voice will be greatly missed in praise.

While we mourn our loss, we rejoice in the thought that to her has been fulfilled the promise: "Be thou faithful unto death and I will give thee the crown of life."

Resolved therefore, that a copy of these resolutions be sent to the bereaved, to **The Womens Missionary Magazine**, **The United Presbyterian**, and a copy be spread upon our minutes.

Committee:

Mrs. J. C. Trout,
Mrs. Andrew Wallace,
Mrs. John Hyson,
Mrs. C. A. McConaughy.

MRS. MARGARET DEAN MRS. EVA C. DEAN

The Women's Missionary Society of the First Church, Los Angeles, desires to pay the thought that to her has been fulfilled memory of two departed members, Mrs. Margaret Dean, mother of H. G. Dean, and Eva C. Dean, his wife.

These two women had for each other a love which was tender and beautiful, together in life, in death separated only by a few days. In their passing our church and the world have lost the power of two constant intercessors, with a wide knowledge of missions and a prayer list that reached around the world; and we, the members of our society, have lost a place of prayer which was a privilege to share.

Margaret Dean, known as "Mother Dean" fell asleep in Jesus on December 10, 1928, after a long and devoted Christian life.

Eva C. Dean entered into her eternal rest on December 15, 1928. The beautiful life she lived commended to all the Master whom she loved and served, with her cheerful readiness and her enthusiasm for the

work. She was active in all departments, a faithful attendant at all services.

In our society she was a helpful leader, she had served as our Thank-Offering Secretary for many years, and held the same office in Presbyterian Society until her death.

To her husband and daughter, Mrs. Dorothy Dean Beaumont, and the grandchildren, Phyllis and Dean, we extend our loving sympathy.

Their fine, sweet souls have had a glad release

From all earth's toil, and weariness, and care,

And now, amid undreamed-of pleasures rare,

Are with their Lord above; exalted peace, Eternal joy are theirs—shall never cease; The place the Saviour promised to prepare, With dear ones gone before they now shall share;

Their song the heavenly music shall increase!

For eye hath never seen, ear never heard, Nor hath it entered into heart of man

The things our Father in Heaven prepares For those who love Him and obey His word In simple faith and question not His plan; Enough for them the knowledge that He cares!—J. I. R.

Mrs. C. P. Kirk,
Mrs. J. Cravens,
Mrs. Ralph Martin.

MRS. JENNIE T. GIBSON

The Women's Missionary Society of New Salem United Presbyterian Church offers the following tribute of love and respect to the memory of Jennie T. Gibson who finished her work on earth and received the "Well done good and faithful servant" on November 3rd, 1928.

God in His providence has seen fit to take to Himself one of our faithful and greatly loved members. Mrs. Gibson was one of the older members of our society, and when health permitted she was an active worker both in church and missions.

To the husband, daughters and grandchildren we extend our sincere sympathy and commend them to the Saviour whom she loved and served.

"To her, God sent a summons,
Saying, 'Come, your toil is ended:
All earth's pain for you shall cease.
From the service you have rendered
I have builded you a dwelling.
Come, therein find rest and peace."

Mrs. C. A. Harper,
Mrs. C. C. Virtue,
Mrs. S. C. Montgomery.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

EGYPT

Rev. C. C. Adams, D.D., ... Cairo
 *Dr. and Mrs. J. R. Alexander, ... Cairo
 Mr. and Mrs. Ewing M. Bailey, ... Cairo
 Rev. J. H. Boyd, D.D., ... Tanta
 Dr. and Mrs. R. W. Caldwell, ... Alexandria
 Rev. and Mrs. W. T. Fairman, ... Cairo
 Dr. and Mrs. H. L. Finley, ... Assiut
 Dr. and Mrs. Horace K. Giffen, ... Assiut
 Rev. and Mrs. W. D. Gillespie, ... Luxor
 Rev. and Mrs. W. P. Gilmore, ... Alexandria
 Rev. and Mrs. L. A. Gordon, ... Alexandria
 Dr. and Mrs. A. F. Grant Tanta
 Dr. S. G. Hart, ... Beni Suef
 Rev. and Mrs. F. D. Henderson, ... Assiut
 *Dr. and Mrs. L. M. Henry, ... Cairo
 Dr. and Mrs. W. W. Hickman, ... Assiut
 Mr. and Mrs. F. S. Hoyman, ... Assiut
 Dr. and Mrs. H. S. Hutchison, ... Tanta
 Rev. and Mrs. W. B. Jamison, ... Tanta
 Rev. and Mrs. J. C. Lorimer, ... Tanta
 Dr. and Mrs. Neal D. McClanahan, ... Assiut
 Mr. and Mrs. M. C. McFeeters, ... Assiut
 Rev. and Mrs. H. A. McGeoch, ... Zagazig
 Rev. and Mrs. Ralph T. McLaughlin, ... Cairo
 Mr. and Mrs. W. W. Nolin, ... Alexandria
 Mr. and Mrs. Jno. S. Petrie, ... Cairo
 Rev. H. E. Phillips, Ph.D., ... Cairo
 Rev. and Mrs. J. A. Pollock, ... Mansura
 Dr. and Mrs. C. P. Russell, ... Assiut
 Rev. and Mrs. R. C. Shaub, ... Faiyum
 Rev. and Mrs. A. A. Thompson, ... Assiut
 Rev. F. Scott Thompson, D.D., ... Assiut
 Dr. and Mrs. N. B. Whitcomb, ... Assiut

ON FURLOUGH

Rev. and Mrs. J. W. Acheson, Kennedy School
 of Missions, Hartford, Conn.
 Rev. and Mrs. S. I. Acheson, %J. L. Acheson,
 6640 Dalzell Place, Pittsburgh, Pa.
 Mrs. C. C. Adams, ... New Wilmington, Pa.
 Rev. and Mrs. J. M. Baird, 534 "B" Ave.,
 E. Albia, Iowa.
 Mr. and Mrs. Chas. S. Bell, %Dr. G. C. Lake,
 R. D. 5, Tyrone, Pa.
 Mrs. J. H. Boyd, ... New Wilmington, Pa.
 Dr. and Mrs. Howard Buchanan, 217 S. 2nd St.,
 Monmouth, Ill.
 Rev. and Mrs. E. E. Elder, 333 S. 2nd St.,
 Albia, Iowa.
 Rev. and Mrs. Dalton Galloway, ... Monmouth, Ill.
 Rev. and Mrs. E. R. Jamieson, %Rev. S. R.
 Jameson, R. D. 12, Dayton, Ohio
 Dr. and Mrs. F. C. McClanahan, ... Monmouth, Ill.
 Dr. and Mrs. W. T. Moore, ... New Concord, O.
 Dr. and Mrs. C. A. Owen, 2194 Yale Station,
 New Haven, Conn.
 Mrs. H. E. Phillips, 3609 20th St., N. E.,
 Washington, D. C.
 Rev. and Mrs. W. H. Reed, 54 W. Wheeling St.,
 Washington, Pa.
 Dr. and Mrs. M. S. Roy, ... New Concord, Ohio
 Rev. and Mrs. W. J. Skellie, R. D. 3, Argyle, N. Y.
 Mrs. F. Scott Thompson, 101 Gladwin Ave.,
 Leonia, N. J.
 Rev. and Mrs. R. W. Walker, ... Sterling, Kansas
 Rev. and Mrs. S. A. Work, %Mrs. W. K. Given,
 333 Locust St., Edgewood Park, Pa.
 Rev. S. M. Zwemer, D. D., 25 E. 22nd St.,
 New York City, %Dr. W. I. Chamberlain.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter, Abbottabad, N. W. F. P.
 Dr. and Mrs. W. T. Anderson, ... Rawalpindi
 Rev. and Mrs. J. G. Campbell, ... Pasurur
 Rev. and Mrs. J. H. Colvin, ... Gujranwala
 Rev. and Mrs. Osborne Crowe, ... Sialkot
 Prof. and Mrs. W. J. Downs, ... Rawalpindi
 Rev. and Mrs. R. A. Foster, ... Sialkot
 Rev. and Mrs. A. W. Gordon, ... Jhelum
 Dr. and Mrs. D. R. Gordon, ... Gurdaspur
 Rev. and Mrs. J. C. Heinrich, ... Rawalpindi
 Rev. and Mrs. J. A. McArthur, ... Sargodha
 Dr. and Mrs. J. A. McConnelee, ... Gujranwala
 Rev. and Mrs. Kenneth MacKenzie, ... Sialkot
 Dr. and Mrs. J. G. Martin, ... Taxila
 Rev. Robert Maxwell, ... Gujranwala
 Rev. and Mrs. P. A. Miller, ... Lyallpur

Mr. and Mrs. C. C. Millson, ... Gujranwala
 Rev. and Mrs. Hugh M. Milne, ... Dhillanwala
 Rev. and Mrs. George J. Murdoch, ... Sargodha
 Rev. and Mrs. H. S. Nesbitt, ... Gujranwala
 Rev. and Mrs. S. C. Picken, ... Sangla Hill
 Dr. and Mrs. E. L. Porter, ... Rawalpindi
 Miss Gwyneth Porter, ... Taxila
 Rev. and Mrs. W. H. Ross, ... Sheikhupura
 *Rev. T. L. Scott, D.D., ... Gujranwala
 Rev. and Mrs. J. H. Stewart, ... Pathankot
 Dr. and Mrs. R. R. Stewart, ... Rawalpindi
 Rev. and Mrs. Wm. Sutherland, ... Campbellpur
 Mr. and Mrs. F. A. Whitfield, ... Gujranwala

ON FURLOUGH

Mr. and Mrs. J. C. Alter, ... Mount Hermon, Cal.
 Rev. and Mrs. R. E. Ayers, 1420 Franklin, Ave.,
 Columbus, Ohio
 *Rev. J. S. Barr, D.D., ... New Wilmington, Pa.
 Rev. and Mrs. E. E. Beattie, ... Shannon City, Iowa
 Dr. and Mrs. M. M. Brown, ... New Concord, Ohio
 Rev. E. E. Campbell, 16311 Fernway Road,
 Shaker Hgts, Cleveland, Ohio
 Dr. and Mrs. H. C. Chambers, E 32 Chet-Wayne
 Apts., 503 King St., Philadelphia, Pa.
 Rev. and Mrs. E. V. Clements, R. D. 2,
 Canonsburg, Pa.
 Rev. and Mrs. J. B. Cummings, New Wil-
 mington, Pa.
 Dr. and Mrs. A. J. Jongewaard, 3110 First St.,
 Des Moines, Iowa
 Rev. and Mrs. E. C. McConnelee, R. D. 4,
 Quaker City, Ohio
 *Dr. and Mrs. J. H. Martin, ... New Concord, Ohio
 Mrs. Rob't Maxwell, Box 333, New Wilmington, Pa.
 Rev. and Mrs. W. D. Mercer, 1503 Dormont
 Ave., S. Hills Branch, Pittsburgh, Pa.
 Mr. and Mrs. W. H. Merriam, 310 E. Detroit
 Ave., Monmouth, Ill.
 Rev. and Mrs. F. C. Patterson, ... Jamestown, Pa.
 Prof. and Mrs. C. A. Stewart, %Mrs. Mary B.
 Hopkins, Box 383, Meeker, Colo.
 Rev. and Mrs. H. J. Stewart, New Wilmington, Pa.

SUDAN

Rev. W. J. Adair, ... Nasser, Sobat River
 Rev. and Mrs. J. L. Anderson, ... Khartum
 Mr. and Mrs. H. D. Finley, ... Khartum
 Rev. and Mrs. Leander Finley, Khartum, The Sudan
 Mr. and Mrs. H. B. Gephardt, ...
 Doleib Hill via Malakal
 Dr. and Mrs. J. Kelly Giffin, ... Khartum
 Rev. and Mrs. J. A. Heasty, Doleib Hill via Malakal
 Rev. H. H. McClellan, ... Doleib Hill via Malakal
 Mr. and Mrs. J. P. McKnight, ... Khartum
 Rev. and Mrs. R. F. Shields, ... Omdurman
 Rev. and Mrs. P. J. Smith, ... Nasser, Sobat River
 Dr. and Mrs. G. A. Sowash, ... Omdurman

ON FURLOUGH

Mrs. W. J. Adair, 700 E. 6th St., ... Newton, Kansas
 Rev. and Mrs. R. L. Edle, ...
 1623 W. Wash. St., Phoenix, Arizona
 Dr. and Mrs. J. S. Maxwell, 912 E. 2nd Ave.,
 Monmouth, Ill.
 Dr. and Mrs. D. S. Oyler, ... Sterling, Kansas
 **Rev. Glenn P. Reed, ... Houston, Pa.

ABYSSINIA

Dr. and Mrs. Stuart Bergsma, ... Addis Ababa
 Dr. and Mrs. Harold C. Black, ...
 Sayo, via Addis Ababa
 Dr. and Mrs. V. F. Dougherty, ...
 Gorel via Addis Ababa
 Mr. and Mrs. D. C. Henry, Sayo, via Addis Ababa
 Rev. C. F. Kenneweg, ... Sayo, via Addis Ababa
 Mr. and Mrs. F. L. Russell, ... Addis Ababa
 Mr. and Mrs. P. R. West, ... Gorel via Addis Ababa

ON FURLOUGH

Rev. and Mrs. B. B. Buchanan
 217 S. 2nd St., Monmouth, Ill.
 Dr. and Mrs. A. W. Pollock, ...
 935 Euclid Ave., Ontario, Cal.
 Rev. and Mrs. Robt. M. Wilson, ...
 328 Dalzell Ave., Ben Avon, Pa.

* Retired from active service.

** Honorary Missionary

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 3 Commissioner Lane,
Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 Gurdaspur
Miss Ruth I. Ardrey, 1924 Pasurur
Miss Helen Artman, 1920 Pasurur
Miss Agnes Ballantyne, 1925 Sialkot
Miss Kathryn Beattie, 1920 Sangla Hill
Miss Minnie Beatty, 1912 Cambellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 Gujranwala
Miss Rebecca Jean Black, 1921 Sangla Hill
Miss Lois Boyd, 1918 Sialkot
Miss Frances E. Brown, 1928 Gujranwala
Miss Lois M. Buchanan, 1910 Sialkot
Miss Evelyn Cathcart, 1925 Sialkot
Miss Marie E. Cash, R. N., 1926 Sangla Hill
Miss Henrietta Cowden, 1905 Sialkot
Miss Laurella G. Dickson, 1897 Pathankot
Miss Margaret Fehlman, 1913 Gujranwala
Miss Betsy Fleming, 1913 Pasurur
Miss Vida J. Graham, 1922 Pathankot
Miss Nancy Hadley, 1904 Zafarwal
Miss Evva P. Hartig, R. N., 1924 Jhelum
Miss Kate A. Hill, 1896 Sargodha
Miss Zarra S. Hoon, 1921 Rawalpindi
Miss Flora E. Hormel, R. N., 1925 Sheikhupura
Miss Janette Howland, 1921 Jhelum
Miss Florence Jones, R. N., 1920 Sialkot
Miss Olive Laing, 1912 Rawalpindi
Miss Sara Jane Lamont, 1928 Gujranwala
Miss Mary A. Lawrence, 1893 Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 Sargodha
Miss Mary E. Logan, 1891 Jhelum
Miss Eleanor W. Maconachie, 1909 Pathankot
Miss Elizabeth McCahon, 1875 Sialkot
Miss Lillian A. McConnell, 1902 Lyallpur
Miss Rosa McCullough, 1879 Gujranwala
Miss E. Josephine Martin, 1896 Pathankot
Miss Fannie C. Martin, 1895 Gurdaspur
Miss Mary R. Martin, 1890 Sheikhupura
Miss Maude Mitchell Miller, 1925 Sheikhupura
Miss Henrietta Moore, 1898 Abbottabad
Miss Sara A. Moore, 1917 Gurdaspur
Miss Esther Moyer, 1924 Lyallpur
Miss Margaret L. Murdoch, 1924 Lyallpur
Miss Janet E. Nesbitt, 1925 Zafarwal
Miss Willa Ramsey, 1921 Pathankot
Dr. Faith W. Reed, 1926 Sialkot
Miss Laura Reynolds, 1924 Sargodha
Miss Louise Scott, 1916 Gujranwala
Miss Rose Shereda, 1928 Gujranwala
Dr. J. P. Simpson, 1902 Jhelum
Miss Kate E. Spencer, 1918 Sargodha
Miss Emma M. Stauffer, R. N., 1925 Badomali, Sialkot District
Miss Vivian L. Trimble, 1921 Pathankot
Miss Evelyn Tromans, 1923 Pasurur
Miss Edna Ward, 1923 Sargodha
Miss Helen V. Weede, 1928 Gujranwala
Miss Georgia Wengert, 1919 Jhelum
Miss Josephine White, 1884 Abbottabad
Dr. Maria White, 1886 Pasurur
Miss Dora B. Whitely, 1911 Pasurur
Miss Carrie Worman, 1921 Campbellpur
Miss Gertrude E. Zink, 1919 Sangla Hill

NOW IN THIS COUNTRY

Miss Theresa Brownlee, 1922 Zenith, Kansas
Miss Ella Gordon, 1893, ...Pattersonville, N. Y.
Dr. Reba C. Hunsberger, 1921 6622 No. 18th St., Philadelphia, Pa.
Miss Flora Jameson, 1903 34 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904, Phon., Garfield Co., Mont.
Miss Jean Morrison, 1895 829 S. Second St., Oskaloosa, Ia.
Miss Lorena B. Taylor, 1922 Manhattan, Kansas
Miss Cynthia Wilson, 1875 Pasadena, Calif.
Miss Rosa T. Wilson, 1886 36 North Chester Ave., Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 Alexandria
Miss Ella M. Barnes, 1911 Cairo
Miss Margaret Bell, 1901 Fayoum
Miss Leta Cabeen, 1909 Alexandria

Mrs. Mary K. Coventry, 1918 Cairo
Miss Anna B. Criswell, 1905 Assiut
Mrs. Ada A. Dunlap, 1926 Cairo
Miss Lucia Dwight, 1919 Tanta
Mrs. Sara M. Eby, R. N., 1926 Benha
Miss Gudrun C. Estvad, 1925 Cairo
Miss Davida Finney, 1914 Assiut
Miss Minnehaha Finney, 1894 Tanta
Miss Alta Grace French, 1925 Cairo
Miss Elsie French, 1909 Zagazig
Miss Martha Glass, 1921 Luxor
Miss Alice Grimes, 1924 Mansoura
Miss Rena Hogg, 1896 Assiut
Miss Elizabeth Kelsey, 1928 Cairo
Miss Lois D. Kingan, 1926 Benha
Miss Lucy Lightowler, 1921 Mansoura
Miss Lillian McClelland, 1923 Alexandria
Miss Jeanette McCrory, 1916 Benha
Miss May E. McFarland, 1919 Cairo
Miss Carol McMillan, 1906 Tanta
Miss Helen J. Martin, 1914 Cairo
Miss E. Roxie Martin, 1901 Cairo
Miss Dora Mason, 1918 Assiut
Miss Sara B. Meloy, 1923 Tanta
Miss Helen J. Noordewier, 1921 Beni Suef
Miss Marion Paden, 1920 Zagazig
Miss Venna R. Patterson, 1924 Cairo
Mrs. Rachel Tracy Selver, 1925 Fayoum
Miss Edna B. Sherriff, 1920 Alexandria
Miss Margaret A. Smith, 1872 Cairo
Miss Nellie C. Smith, 1911 Minia
Miss M. Frances Tait, 1925 Cairo
Miss Anna Y. Thompson, 1871 Cairo
Miss Mary L. Thompson, 1917 Assiut
Miss Ethel Weed, 1919 Alexandria
Miss Elizabeth S. White, 1924 Cairo
Miss Ida B. Whiteside, 1924 Luxor
Miss Ruth Mary Williamson, 1924 Tanta
Miss Esther W. Wilson, 1919 Luxor
Miss Margaret Work, 1924 Beni Suef
Miss Ruth Work, 1904 Assiut
Miss Laura Wright, 1921 Tanta

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 Portersville, Pa.
Miss Mary F. Dawson, 1922 % L. W. Dawson
.....404 W. Main, St., Pullman, Wash.
Miss Alfretta M. Hammond, 1904 State Hospital, Warren, Pa.
Miss May Holland, R. N., 1913 5836 N. Umlerland St., Pittsburgh, Pa.
Miss Frances M. Patton, 1922% W. C. Patton, Sparta, Illinois
Miss Estelle Robertson, 1922%59 Manlewood, Ave., Crafton, Pa.
Miss Jane C. Smith, 1922 438 N. Market St., Ligonier, Pa.
Miss Laura B. Walker, 1904, % Mrs. Joseph
Walker, 606 Beechwood Ave., Carnegie, Pa.

SUDAN

Miss Mary Cole, 1919 Wadi Halfa
Miss Una Cole, 1918 Khartum North
Miss Esther Minta Ganter, 1928 Khartum North
Miss Ray Huffman, R. N., 1924 Nasser
Miss Aulora R. McIntyre, 1919 Omdurman
Miss Marguerite M. McClellan, 1926 Wadi Halfa
Miss Mary Jane McKnight, 1922 Khartum North
Miss C. Blanche Soule, R. N., 1921 Nasser
Miss Frances Turk, R. N., 1921 Khartum North
Miss Madeline Wilson, 1924 Khartum North
Miss Marguerite Wilson, 1928 Khartum North

NOW IN THIS COUNTRY

Miss Lillian Billington, 1927, ...509 High St., Bellingham, Wash.
Miss Elsie E. Grove, 1912 Due West, So. Carolina

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 Gord
Miss Ruth C. Beatty, R. N., 1920 Addis Ababa
Miss Isabel Blair, 1922 Saye

NOW IN THIS COUNTRY

Miss Elizabeth McKibben, 1924 1218 Juniata St., N. S., Pittsburgh, Pa.
Mrs. Ruth Lobaugh Walker, 1923% Mr. C. R. Lobaugh, Conocoqueessing, Pa.
Miss Florence D. White, 1923 c/o Mr. E. R. White, Cortland, Ind.

OFFICERS OF THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY, TO BE HELD IN PHILADELPHIA, JUNE 14-18, 1929

President, Mrs. W. M. Hopping, 509 East Utica St., Buffalo, N. Y.
First Vice President, Mrs. Earl Miller, Cleveland, O.
Second Vice President, Mrs. S. B. Copeland, 1307 E. Washington St., New Castle, Pa.
Secretary, Miss Lillian Robertson, 140 W. 71st St., New York, N. Y.
Treasurer, Mrs. J. B. Hill, 1531 Dennistown Ave., Pittsburgh, Pa.

Local Committee: Mrs. George Patterson, 2110 N. Uber St., Chairman; Mrs. James MacKenzie, 259 S. 45th St., Recording Secretary; Mrs. W. D. Morrow, 5142 Knox St., Germantown, Treasurer; Mrs. Mary E. Getty, 585 Abbotsford Rd., Germantown; Miss Anna A. Milligan, 1505 Race St.; Mrs. Lee E. Rife, 2136 N. Hancock St.; Mrs. Henry Mauger, 528 S. 51st St.; Mrs. E. J. Graham, 6439 Paschall Avenue.

OFFICERS OF UNITED PRESBYTERIAN WOMEN'S ASSOCIATION OF NORTH AMERICA

President: Mrs. H. C. Campbell, 340 S. Hilland Ave., Pittsburgh, Pa.
First Vice President: Mrs. W. H. Vincent, 3552 McClure Ave., N. S., Pittsburgh, Pa.
Second Vice President: Mrs. John McElwain, 715 Beaver St., Sewickley, Pa.
Recording Secretary: Mrs. John A. Wilson, 1007 Trenton Ave., Wilkinsburg, Pa.
Corresponding Secretary: Mrs. R. L. Thompson, 7116 Brighton Road, Ben Avon, Pa.
Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

ORPHANS' HOME

West Jefferson and Monterey Sts., North Side Pittsburgh, Pa.
President: Mrs. John McNaugher, 321 Lafayette Ave., N. S., Pittsburgh, Pa.
Vice Presidents: Mrs. Frank A. Gant, Gibsonia, Pa., R. F. D. 2.; Mrs. J. B. Graves, 1477 Dormont Ave., Pittsburgh, Pa.
Corresponding Secretary: Miss Mary White, 1502 Boyle St., N. S., Pittsburgh, Pa.
Recording Secretary: Miss Clara J. Wilson, 150 N. Craig St., Pittsburgh, Pa.
Donation Secretary: Mrs. Annie E. Duff, 41 Maplewood Ave., Crafton, Pa.

COLUMBIA HOSPITAL

Penn and West Sts., Wilkinsburg, Pa.
President: Mrs. George Sands, 218 N. Dithridge St., Pittsburgh, Pa.
Vice Presidents: Mrs. A. M. Scott, 548 Jones Ave., Braddock, Pa.; Miss Emma Mabon, 208 W. North Ave., N. S., Pittsburgh, Pa.
Recording Secretary: Mrs. Thomas Hannah, 333 Morewood Ave., Pittsburgh, Pa.
Corresponding Secretary: Mrs. Ira Gribben, 5611 Fair Oakes St., Pittsburgh, Pa.
Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.
Donation Secretary: Mrs. S. A. Taylor, 617 Whitney Ave., Wilkinsburg, Pa.

HOME FOR AGED PEOPLE

Penn and Trenton Avenues, Wilkinsburg, Pa.
President: Mrs. S. B. Donaldson, 608 Hill Ave., Wilkinsburg, Pa.
1st Vice Pres.: Mrs. D. T. McKeag, 220 Belva St., Avalon, Pa.
2nd Vice Pres.: Mrs. J. P. Cameron, 312 Lehl Ave., Pittsburgh, Pa.
Rec. Sec.: Mrs. Craig Smith, 3504 Shadeland Ave., N. S., Pittsburgh, Pa.
Cor. Sec.: Mrs. W. K. Given, 333 Locust St., Edgewood, Pittsburgh, Pa.
Donation Sec.: Mrs. Geo. F. Newell, 109 Biddle Ave., Wilkinsburg, Pa.
Financial Ch.: Miss Annetta M. Little, 1503 Dormont Ave., Dormont, Pittsburgh, Pa.

HOME MISSIONS

INDIAN MISSIONS

Rev. R. G. Smith Tama, Iowa
Rev. R. H. Barr Warmspring, Ore.
Rev. W. A. Matthews, ... Simnasho, Ore.

HOME MISSIONARIES

Mrs. J. C. Alter, 1107 W. 23rd St., Okla. City, Okla.
Mrs. Grazia Baulducci, (Italians)
..... 707 E. 37th St., Brooklyn, N. Y.
Mrs. A. Callandro, (Italians) 1378 Boulevard East, West New York, N. J.
Mrs. Maud Morrison, (Aliens) Hickory, Pa.
Miss Grace Welch, (Aliens) Langloth, Pa.
Mrs. Mary Ciancio, (Italians) Pittsburgh, Pa.
Miss Margaret Heazlett, ...
..... 1302 State Ave., Coraopolis, Pa.
Miss Ella Montgomery, Route 4, Mansfield, Ohio.
Miss Elizabeth McMillan, ...
..... 734 Palmer Ave., Pueblo, Colo.
Miss Laura Sawhill, 1717 Eastman St., Boise, Id.
Mrs. F. C. Metcalf, (Mutes)
..... 531 E. Couch St., Portland, Ore.
Miss Erma G. Allen, ...
..... 122 S. Grevilla Ave., Inglewood, Cal.
Miss Gretta Ohman, ... R. D. 3 McDonald, Pa.
Mrs. Jennie G. Nicol, 1101 W. Florence Ave., ...
..... Los Angeles, Cal.

Miss Sallie Dickey, ... Y. W. C. A., Dallas, Texas
WORKERS AMONG THE MOUNTAIN PEOPLE
Rev. and Mrs. H. Ray Shear Frenchburg, Ky.
Prof. and Mrs. Samuel Phelps Frenchburg, Ky.
Prof. Merle McDowell Frenchburg, Ky.
Miss Esther Mitchell, M. D. Frenchburg, Ky.
Miss Mary P. Hoffman Frenchburg, Ky.
Miss Ruth Leet Frenchburg, Ky.
Miss Bernice McDowell Frenchburg, Ky.
Miss Edna Sutton Frenchburg, Ky.
Miss Thelma Porter Frenchburg, Ky.
Miss Margaret Beveridge Frenchburg, Ky.
Miss May Beveridge Frenchburg, Ky.
Mrs. Caroline Pollock Frenchburg, Ky.
Prof. Frank Wylie Frenchburg, Ky.
Miss Sara Conrad Frenchburg, Ky.
Miss Ruth McIlrath Frenchburg, Ky.
Miss Thelma Porter Frenchburg, Ky.
Miss Pearl Kash Frenchburg, Ky.
Rev. and Mrs. Howard M. Brittain Ezel, Ky.
Miss Lucile Artman Ezel, Ky.
Miss Maude Chesterman Ezel, Ky.
Miss Edna Mae Eastwood Ezel, Ky.
Miss Ruah Hanna Ezel, Ky.
Miss Rebecca Johnston Ezel, Ky.
Miss Harriet Kyle Ezel, Ky.

FREEDMEN'S MISSIONS

*Prairie, Ala.—J. W. E. Wade, Post office address, Prairie, Ala.; shipping point, Catherine Alabama.
*Riceville, Tenn.—Mr. H. W. McKeldin.
*Arlington, Ala.—Rev. R. P. Williams, Post Office address, Annie Maine, Alabama. Shipping point, Arlington, Alabama.
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala. R. F. D. 1.
Chase City—Rev. F. W. Wilson, D. D., Chase City, Virginia.
Henderson—Rev. John A. Cotton, D.D., Henderson, Vance Co., North Carolina.

Knoxville,—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.

*Miller's Ferry—C. S. Simpson, Post Office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.

Remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

A Little Time Apart

"Come ye yourselves apart and rest awhile"

SPRING SUGGESTIONS

"No matter how long and cold and disheartening a winter may be there is One who always sends a Spring time."

"In the spring the earth rejoices;
All the tuneful feathered throng,
With one instinct lift their voices—
Burst with rapture into song.

'Tis the time of joy and gladness,
'Tis the crescent of the year;
Winter's past with gloom and sadness,
Snow and sorrow, frost and fear."

"True joy differs from false, as the Spring sunshine differs from lamps in a scene of midnight revelry."

"Open the door, let in the air,
The winds are sweet and the flowers fair;
Joy is abroad in the world today,
If our door is wide open he may come this way.

Open the door.

Open the door of the soul, let in
Strong, pure thoughts which shall banish
sin;
They will grow and bloom with grace divine,
And their fruit shall be sweeter than that
of the vine.

Open the door.

"All life and growth are mysterious.
Spiritual life and grow are especially so,
but are none the less real."

There is no worm of the earth, no spire
of grass, no leaf, no twig, wherein we see
not the footsteps of the Deity.—Robt. Hall.

"This is my Father's world,
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.

This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere."

—Maltbie Babcock.

Flowers are the overflow of God's love,
the luxuries thrown in.—Mark Guy Pearse.

"Flowers speak to us of their Creator. It
requires divine power to design and create
them. Man cannot even make the seed of
a flower and cause its life to be arrayed
in beauty."

"Beautiful thoughts make beautiful lives;
For every word and deed
Lies in the thought that prompted it,
As the flower lies in the seed."

"Some characters can grow and thrive on
the flowery plains of happiness, while some

can reach their full stature on the lonely,
barren mountain paths of sorrow."

There are many people who have storms,
but there are very few who know how to
put rainbows over them.—Beecher.

There can be no rainbow without
rain. So we cannot see the brightest
glory of God's grace without entering into
the experiences of trial.—J. R. Miller.

Not a cloud or sorrow but Thou hast
touched with glory; not a dusty atmosphere
of care but Thy light shines through.

—Jas. Martineau.

"Art thou weary, tender heart?

Be glad of pain;
In sorrow sweetest things will grow
As flowers in rain;
God watches, and thou wilt have Sun,
When clouds their perfect work have
done."—Selected.

"The skies are never so blue, dear,
As after the wind and rain;
And hearts are never so true, dear,
That know neither sorrow nor pain.

So face the storm with gladness,
Nor shrink from trials of man;
Joy, sunshine, shadow and sadness
Are part of the Master's plan."
—Selected.

Easter time is the new time even more
than New Year's Day, for lo, is not the
whole world now risen from the dead. New
grasses, new leaves, new songs, new sky,
new clouds that float, new winds that blow,
new sounds that stir—yea verily a new
earth.—Selected.

"May Easter tide be indeed for each of
us a resurrection season, when we grow out
of our old selves into the men and women
we have longed to be."

As the propitious vernal gales,
Fragrant as air of Eden,
Come to revive the slumbering earth,
To summon bloom and beauty forth,
In gloomy crypt long hidden,

So come, O Spirit from above,
To this dark, frigid heart;
Breathe on my soul, O Holy Dove,
Melt icy coldness with thy love,
Life, light and warmth impart.
—Selected.

Our Prayer:

"Lord, make these fruitless hearts of ours
Such lessons learn from birds and flowers;
Make them from self to cease,
Leave all things to a Father's will,
And find, before Him lying still,
E'en in affliction, peace."

—Mrs. Mary Porter Kyle.



AN AFRICAN PRINCE